Remembering Costa Rica 2003:

Exploring the Influence of a High School Global Citizenship Practicum through the

Memories, Meanings, and Lives of its Participants Eight Years Later

by

Lloyd Kornelsen

A Thesis submitted to the Faculty of Graduate Studies of

The University of Manitoba

in partial fulfillment of the requirements of the degree of

DOCTOR OF PHILOSOPHY

Faculty of Education

University of Manitoba

Winnipeg

ACKNOWLEDGMENTS

It is impossible to name all those people who supported, encouraged and challenged me in this two year quest – and who are deserving of formal recognition. I name those who I remember today as being foremost: my fellow Costa Rica 2003 travelers, researchers and collaborators – without their generosity and their remembrances there would have been no dissertation; my doctoral committee – without their audience and their care this dissertation would have been much smaller, in every way. Thank you.

Especially I am indebted to

Debbie my muse – brave, generous and protecting,

John my fellow citizen – care-ful, joyous and offering,

Gary my mentor – mindful, curious and listening,

Adina my mom – watchful, proud and inquiring,

Karen my best friend – ever loving and endlessly forgiving.

ABSTRACT

International global citizenship practica programs abound in universities and high schools across North America; indeed, they are a growing trend. However, there has been little research into their long-term impact, particularly of high school practica. This dissertation explores the influence of a high school global citizenship practicum through the perspectives, perceptions, and lives of its participants eight years later, and subsequently examines implications for personal vocation, global education practice and global citizenship practica.

The research questions are embedded in cares arising from my years teaching high school Social Studies and are inspired by the global citizenship practicum in question, one which I initiated and co-facilitated. They are informed by conceptions of global citizenship and a philosophy of experiential learning. The research project itself is framed as a case study; its approach is qualitative and interpretist in nature. The research findings derive largely from interviews and written communication with 11 of 14 former practicum participants, including the practicum's co-facilitator. They are supplemented with memories and perspectives of the author-researcher and enlightened by scholarly literature.

Findings show that high school global citizenship practica, ones that include a home-stay experience, can be effective and transformative in cultivating enduring traits commensurate with global citizenship. However, these practica face potential and critical impediments and challenges in accomplishing those ends. Teacher-facilitators play important, perhaps indispensable roles in helping address these challenges and in creating learning environments that foster global perspectives and critical awareness.

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PART I

Chapter 1

Introduction

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'news' events take place, so as to place students in the world as active participants

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. . to make enlightened choices that respect the dignity of others and the

interconnectedness of all life.

<div align="right">- 2003 Global Citizenship Practicum curriculum document (Appendix A)</div>

In the spring of 2003, a colleague and I at *The Collegiate at the University of*

Winnipeg took thirteen students on a trip to Costa Rica. It was a part of an eight-month

global citizenship course, which culminated in a two week stay in the village of

Pedrogosso, Costa Rica. This program, a global citizenship practicum, and its 2003

participants are the focus of the dissertation. This introductory chapter examines the

educational context in which the Costa Rica practicum program resides, provides a

cursory theoretical overview of two key concepts involved, introduces the study's

research questions, their source, background, and focus, and provides an overview of the

study's potential significance.

Educational Context

I begin by introducing the 2003 global citizenship practicum, the case in question,

by providing an overview of its raison d'être, logistics, learning objectives, and

pedagogical assumptions.

North American International Global Citizenship Practica

International global citizenship practica programs geared to youth (ages 16 – 21) abound in universities and high schools across North America (Lutterman-Aguilar & Gingerich, 2002). Indeed they are a growing trend (Schultz & Jorgenson, 2009). These types of programs are found in many disciplines (e.g., social work, education, international development studies, high school social studies, peace studies), take several different forms (e.g., global citizenship internships, work-study abroad programs, international service learning courses), and range in length anywhere from two weeks to six months or more. However, these programs share several characteristics. First, they are organized excursions taken by students and faculty to different countries where they are immersed (e.g., home-stays) in a culture different from their own (Grusky, 2000). Second, because of their international social justice emphasis, they often take place in the Global South, and include some kind of work, service, or engagement with a local host community. Third, one of their stated objectives – either principally or in addition to others – is to cultivate a sense of global citizenship. Ironically, however, Schultz and Jorgenson (2009) have found that most global citizenship programs lack a definition of global citizenship.

The 2003 Costa Rica Practicum: Its Logistics and Un-foldings

In many ways the Costa Rica 2003 program was typical of North American international global citizenship practica: It was an organized two-week excursion to a community in the Global South; students and faculty lived with families in the host community and worked on community development projects; and the program's primary

learning objective was global citizenship; and, like most other global citizenship practica, its curriculum contained no overt definition of the concept.

I assembled the curriculum (Appendix A) for the program in the autumn of 2002. It was an eight-month course which, in addition to two weeks in Costa Rica, included significant classroom time, pre- and post-trip. It was granted credit status (*School Initiated Course, or SIC)* by Manitoba Education in January 2003. Twenty students applied to the program, 18 were accepted, and 13 students ended up participating. It should be noted that *The Collegiate at the University of Winnipeg* is unique to the province and the country: It is a university high school which attracts a diversity of students from a variety of backgrounds. The 2003 practicum participants were drawn from grades 11 and 12, and were between ages 16 and 18 years of age, from a diverse socio-economic circumstances and cultural backgrounds.

The cost to each student was approximately $2000.00; this included an optional grade 12 course credit. We did not raise money as a group; however, about half of the students initiated their own money raising drives (several students raised most of the $2000.00). After eight months of weekly meetings, including lessons on Costa Rican history, culture, and geography, tutorials in Spanish, exercises in cross-cultural awareness, and discussions on the concept of global citizenship, the group embarked for Costa Rica in early April. We left under dire circumstances. *Air Canada* had just declared bankruptcy (we were booked with *AC* on the return flight), a strange deadly disease – later called *SARS* – was breaking out in airports across North America, and the United States had just invaded Iraq. School boards across the country were canceling international school trips for fear of retaliatory 'terrorist' attacks on Western targets. A

week before we were to leave, we met with parents, asking for their advice/opinions on the trip before determining whether to go or not. The parents unanimously agreed that the trip should continue, essentially saying, "This is the world; we can't shelter our children from it for always." [1]

The logistics of our stay in Costa Rica were arranged by *Canada World Youth* and their Costa Rican partner organization, *ACI Costa Rica*. Following a two day orientation camp near Domminical CR, we traveled to the village of Pedrogosso where we lived and worked for almost two weeks. By Canadian socio-economic standards, Pedorgosso would be considered a middle or lower-middle class community. The students were billeted either individually or in pairs with families in the community. (Representatives from *ACI Costa Rica* had visited the community several months in advance, meeting with families who might be interested in hosting student-volunteers from Canada, and then making subsequent home-stay arrangements with volunteer families. They also met with community leaders to plan and organize the community development projects on which participants would be working.) Week-days were spent working on three community development projects: a community recycling program and two school tropical reforestation and landscaping projects. Evenings and weekends were spent with families or in group activities with members of the host community. The group was accompanied by a program leader/translator from *ACI*.

Following the trip, the group met several times over a four-week period, in formal and informal contexts, to debrief the experience in Costa Rica. Individual participants completed dissemination projects, shared their experiences/learning with their

communities, and turned in a collection of reflections written over the previous eight months.

The 2003 Costa Rica Practicum: Its Purpose, Learning Objectives and Pedagogical Assumptions

In retrospect, because the Costa Rica practicum was a personal initiative of mine, its purpose, objectives, and pedagogy were linked to, and reflective of, my professional motivations and personal perspectives at the time. A few years before writing the global citizenship curriculum, the provincial government had instituted a K-12 standardized testing program, including a standardized exam for grade 12 *World Issues*. My experience with the exam and preparing students for it was not a pleasant one. I felt the 'standards' approach to teaching and learning had the effect of objectifying my students (Dunne, 1993), making learning 'meaningless' (Collins, 1991), de-humanizing their 'world' (Freire 2007), and reducing education to mindless utilitarian ends (Arendt, 1958). Around the same time, I began to worry that increasing exposure to a sensationalist and corporatist mass media and the World Issues course I was teaching – focusing solely on the great problems of the world such as war, genocide, poverty, and propaganda – was leaving students despondent, helpless, or cynical. Student comments in end-of-year course evaluations began to validate this concern.

And so it was these two concerns – a reaction to the standardized movement in education and disquiet over the impact of the mass media and my teaching approach – that led me to re-think teaching's purposes. I began to see my primary responsibility as helping students deal with their sense of fear, in-efficacy, and alienation. My hope was

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for the them to engage the world with a sense of greater confidence, hope, and agency.

An excerpt from my journal around that time read:

> I want students in the end to have a greater sense of democracy (participation) and
> connection to the world and its challenges; but what I find too often is that
> students at the end of the course often express a sense of powerlessness . . .
> about being able to do anything.

It was this worry that motivated the development of the global citizenship practicum; it is

apparent in the curriculum document (Appendix A) I wrote in 2002/3:

> (Teachers) need to help students see and understand the context within which
> world 'news' events take place, so as to place students in the world as active
> participants (citizens), rather than outside as passive and powerless observers . . .
> to have a greater and more enlightened commitment to sustainable development at
> home and in the world . . . to make enlightened choices that respect the dignity of
> others and the interconnectedness of all life.

> I chose Costa Rica because I saw the country as a counter-argument to the often

pervasively bleak and hopeless Western media characterizations of the 'Third World.'

Costa Rica is seen by many in the international development community as a model for

sustainable and peaceful development: It disbanded its military in 1948 to fund universal

and free education; it emphasizes cooperative community development, it is a world

leader in rainforest protection, and it is the home of the first United Nations peace

university in the world. How exactly a 'hopeful' Costa Rica experience might engender a

sense of agency and other attributes of global citizenship in students, and whether this

would be manifested in their lives later on, I did not know.

Even though the term 'global citizen' was used throughout the curriculum document and assumed to be the program's raison d'être, I never directly defined the term as a concept. Rather, the courses objectives were articulated as cultivating the interconnected traits necessary for and informing of global citizenship: confidently, hopefully, and helpfully engaging on issues of global import; having a global perspective; respecting the dignity of others and the interconnectedness of all life; and seeing the linkages between local and global issues. At the time, I assumed that educating for global citizenship was synonymous with educating for global peace: global citizenship education was a means of educating for global peace.

In writing the curriculum and planning the Costa Rica excursion, I believed that two teaching practices were critical to cultivating qualities of global citizenship and for facilitating transformative learning: first, respecting learners as free and independent Subjects, and second, facilitating critical reflection of real world experience. These two practices echo the epistemological and pedagogical perspectives of constructivism and critical theory and the writings of John Dewey and Paulo Friere.

John Dewey (1897) believed that life experience was central to learning, contending that "education . . . is a process of living and not a preparation for future living" (p. 6), and that "the process and the goal of education are one and the same thing" (p. 12): living life. More succinctly, education is "that reconstruction of (life) experience which adds meaning to experience, and which increases ability to the course of subsequent experience" (p. 74). Furthermore, Dewey argued that life experience in the social world helps people realize their connection to a larger community and helps them to know who they are in that community. This is how he described it (italics are mine):

The only true education comes through the stimulation of the child's powers by the demands of the social situations in which he (sic) finds himself. Through these demands he (sic) is stimulated to act as a member of a unity, to *emerge from his (sic) original narrowness of action and feeling,* and to conceive of himself (sic) from the standpoint of the welfare of the group to which he (sic) belongs. (p. 3)

Paulo Freire (2007) argued that the primary goal of education is to help learners be human, people who can name their world and act upon it. A teacher's primary responsibility is to help students move from being objects who are alienated from the world (colonized), to being Subjects who are participants in the world – from being spectators to being actors. Freire says this process is partly facilitated by teachers helping "to direct (a learner's) observations towards previously inconspicuous phenomena" (p. 82). How this is done varies; but it cannot be accomplished through didactic teaching methods. According to Freire, means and ends are intimately linked: To help students be "considerers of the world" (p. 139), teachers must be considerers together with them, and remember that they are not so much preparing students to live in the world, but are living in the world with them, together, now, as inter-active Subjects.

More recently, internationally renowned peace educator, John Paul Lederach (1995, 2005), building on Friere's critical and constructivist pedagogy, stresses the importance of a moral imagination that is grounded in real-life experience: (it is) "the capacity to imagine something (must be) rooted in the challenges of the real world yet capable of giving birth to that which does not exist" (2005, p. ix.). In other words, learning for and about peace begins with one's experiences in, and knowledge of, the real world.

Summary

To summarize, my study's purpose was to explore the impact of the University of Winnipeg Collegiate's 2003 global citizenship practicum on its participants. This particular program is embedded in a large and growing North American phenomenon of global citizenship practica. The 2003 program's objectives were to cultivate qualities of global citizenship as a means of educating for global peace. Its pedagogy was rooted in the critical and constructivist perspectives of Dewey and Friere.

Even though the scope of this dissertation is narrow, focusing on a specific group of people and their recollections of a shared experience, the topic has implications that are broad and significant, and is necessarily informed by the scholarly and theoretical literature in two particular areas: notions of global citizenship, and the learning purposes that impact global citizenship practica. Literature reviews in each of these areas are focus of the upcoming two chapters.

Theoretical Background: Concepts of Global Citizenship; Global Citizenship Practica

Cultivating global citizenship is a primary objective of North American global citizenship practica. Yet most of these programs (including the 2003 UW Collegiate version!) do not define the term (Schultz & Jorgenson, 2009). Global citizenship has become a familiar and oft used catch phrase, immersed in popular culture, almost to the point of ubiquity, where the term has come to mean different things for different people and to serve a variety of purposes. For example, global citizenship may be used by a transnational corporation to market an 'ethical' brand, by a university to title a program of studies or by a government looking to justify its behaviour in the world. But, and so,

the questions are begged: What does the term actually mean? Where does it come from; and What meaning is it intended to convey? And is the idea really a good one, appropriate, as is assumed by those of us who use it and educate to its ends? Since the notion of global citizenship is implicit in the learning objectives of all global citizenship practica, a whole chapter (Two) will be devoted to its theoretical and critical explication. The academic debate about the meaning of global citizenship foreshadows a pedagogical issue at the heart of global citizenship practica.

Most global citizenship practica programs are guided by, and find their epistemological and pedagogical home in the experiential and critical learning theories of Dewey, Friere, and others (Clinchy, 1989; Kolb, 1984;) – learning theories that are rooted in two critical and interdependent notions: concrete life experience and critical reflection. Accounts abound of how these programs activate transformational learning, a dramatic and fundamental change in the way participants see themselves and the world in which they live, not unlike that inspired by transformational conflict resolution: increases in empathy, decline in stereotyping, dehumanization, and a marked sense of empowerment and mutuality (Bush & Folger, 1994; Lederach, 2003; Mitchell, 2010). But much has also been written about the potential educational and ethical pitfalls of these practica, and of experiences that may reinforce attitudes of dominance and ethnocentrism, and engender a sense of separateness and alienation. Chapter Three will examine the literature in this regard: How and why do these practica, rooted in experiential learning, cultivate qualities of global citizenship, and how and why may they be thwarted in so doing?

Since my encounter with the research literature is inevitably filtered through my own practica experiences and my re-collections and memorializings of those events, the

discussion in Chapter Three intersperses a review of the literature with accounts of my personal experience, thereby situating the study in an ongoing exploration that began in 2003. One of the purposes of this study was to 'test' my stories, these remembrances, against the stories and remembrances of others.

Research Questions

The purpose of the study is to explore the impact of a global citizenship practicum in the medium term (8.5 years). This section describes where the research questions are situated – the scholarly literature and my teaching life – and it concludes with the study's specific research questions.

The Literature

Since the early 1990s much has been researched and written about the beneficial effects of global citizenship practica (Norris & Gillispie, 2009). Indeed, today, in the name of cultivating traits of global citizenship, many educators and philosophers of education call for increasing global citizenship practica opportunities for youth (Appiah, 2008; Basile, 2005; Schattle, 2008; Tarrant, 2010). Literature on global citizenship practica reveals three clusters of global citizenship qualities they cultivate: a global perspective and identity; an awareness of global interconnectedness, tied to a heightened respect for diversity and difference; and a sense of agency and responsibility. However, three substantive challenges have been identified. First, if participants are not afforded opportunities for critical reflection – a cornerstone of experiential learning theory – their global minded perspectives may be thwarted. Second, ethical issues of power and privilege must be addressed if participants are to experience an authentic sense of global connectedness. Third, global citizenship programs need to strike a pedagogic balance

between challenge and security, if they are to foster a sense of agency and responsibility (Chapter Three).

Most of the research literature on global citizenship practica programs is based on college/university programs and focused on college or university aged youth; little has been written about the high school experience. However, Mckeown (2009) writes about the profundity of the *first-time effect* for first time international encounters. Most participants in high school programs are 'first timers'. Also, there has been little longitudinal qualitative research on the longer term effects of these programs. Norris and Gillespie (2009) cite the dearth of research in changes of perceptions of the effects of study abroad experiences and how they are reported/articulated five, 10 or 20 years later. Davies (2005) talks about a need to research the longer term influences that study abroad experiences in high school have on subsequent social-justice-related career choices. And finally, where is the Canadian perspective? There are notable contributions by people like Pike, Epprecht, Shultz and Jorgansen, and Tiessen; but, as Adrienne pointed out in our interview-conversation, much of the literature on these types of programs is based on British and American experiences.

In short, it is documented that global citizenship practica can have beneficial effects in cultivating qualities of global citizenship. Indeed they may have a transformative affect on participants, particularly 'first-timers'. However, little qualitative research has been done on longer-term affects, particularly for high school youth, and on how these are perceived and understood by practica participants years later.

My Experience

While the literature helps inform and situate my research questions, it is my experiences as an educator that enlighten the questions' origin. My research questions grew from the doubts and wonderings (wanderings) of many years of teaching high school Social Studies. One of the issues I struggled with always was helping students, amidst classrooms brimming with differing and foreign world views, identities, opinions and people, to 'see' and understand each another. Often it was hard work; it meant shaking off stereotypes, ignorant paternalisms, prejudiced chauvinisms, misunderstandings and fear of the 'other.' I was guided by the belief that if students could succeed at this in the classroom, seeing each other as fellow human beings amidst diversity and difference, it would have implications for their world outlook – one that was empowering and open to diversity, and providing a sense of common global purpose and responsibility.

Over the years, and reflecting over the means and ends of education, I came to believe that didactic teaching has little direct influence on student learning and that the really important things students must learn to live in the world (as above) cannot be 'taught'; they are learned through living life. Scholars like Carl Rogers (1969) and Martin Heidegger (1968) agree, suggesting that teachers are at their best when they just let learners learn. The 2003 Costa Rica event mostly confirmed those assumptions. Students' world outlooks (as above) were transformed, not because of any specific thing I did or said as teacher, but through a particular life experience, or so I framed my teaching influence until this study.

I have been seeking to understand this phenomenon ever since: What exactly happened in Costa Rica; What was learned and how; What was the relationship between life experience and learning; and what of my role as educator; Did Costa Rica actually cultivate desirable traits of global citizenship, or was that wishful thinking, my seeing what I was hoping to see – for that which I had always quested in the classroom; Was the effect lasting; Was it worth it: what of the carbon footprint, the unsettling neo-colonizing images, and the dangers of reinforcing paternalistic Western attitudes; I pursued these questions as I enrolled in a PhD program, read books and articles, wrote papers, told stories, conversed with fellow teachers, academicians and students, re-read Friere and Dewey, conducted research projects, and participated in several more practica (Costa Rica, India and Guatemala).

And now, eight years later, I went back, to hear from those people who originally inspired these queries, queries of teaching and learning and global citizenship becoming – asking what sense they make of Costa Rica 2003 and who they are now. The study was not the beginning of a research project, but part of an ongoing investigation, seeking to understand an event and its pedagogic implications. What I had learned up to that point – the lenses and perspectives and perceptions and insights and questions – invariably informed and inevitably shaped the study. And, as Creswell (2007) says, the outcome of any research project should include the voices of participants and the reflexivity of the researcher: the purpose of an inquiry is to explore, not prescribe or contain.

The Research Questions

Essentially the study resolved around the following three questions: How was the 2003 Costa Rica practicum remembered/experienced by its participants, eight years later?

Who were they now because of that experience, and how did this relate to the program's original learning objectives? How did this inform the concept of global citizenship (Chapter two) and the pedagogy of global citizenship practica (Chapter three), with particular attention to the issues and challenges that are delineated in the upcoming two chapters?

Significance of Study

Personal Growth

Steier (1991) maintains that all research is essentially autobiographical, as researchers are an essential part of a study. Consequently, this undertaking was an opportunity to think about what I do as an educator and why, and to further my own professional growth and imagined possibilities. As Feldman (2003) argues, when we make representations of our research public, we come to understand and change who we are as teacher educators. We become more responsible;and this applies to my fellow research participants too. As they disclosed their perspectives, and thought and talked of the meaning/s they make of an important event in the history of their lives, rich opportunities were afforded for personal growth, heightened awareness, and broadened horizons.

Program Pedagogy/Teaching Practice

While it may be cliché, it is also an uncontestable fact that we live in an increasingly interconnected and interdependent world. Global citizenship practica programs can be an effective means of educating youth about and for global 'citizenship' (whether aspirationally, as in global 'mindedness', or concretely, as in career choice; see Chapter Two). However, whether they in fact do so is not a given. Learning outcomes are

critically dependent on pre-experience preparation, in-field awareness, and post-experience reflections (Grusky 2000; Haloburdo & Thompson, 1998; Sichel, 2006; Tarant, 2010); (R. Reimer, personal communication, February 18, 2010; J. Silver, personal communication, March 10). By having participants talk of their experience from an eight-year post-experience perspective, these programs' pedagogy was informed, providing insight into guiding participant reflection before, during, and after planned experiences abroad. More generally, effective teaching practice in these contexts was enlightened.

Program efficacy, in the long term

One of the most important and obvious benefits of the study was shedding light on the longer term effects of global citizenship practica participation. As past participants, eight years later, offered their perceptions and images of the experience, what facilitated or hindered their learning, and how it might have shaped their being in the world today, they offered up insight and perspective for educators – teachers, administers, program facilitators, and policy shapers.

Peace Education

Teaching for global citizenship can be seen as pedagogy of peace. The ethos and objectives that motivate and animate the quest for global citizenship are those that give rise to conceptions of peace. This study which explored a means of global citizenship education necessarily informed a means of peace education.

Endnote

[1]   As will be shown in Chapter Nine, parental support and encouragement was a significant factor in many students choosing to participate in the practicum. The nature of that support was demonstrated at this meeting.

Chapter Two

Global Citizenship: A Critical Review

World citizenship is an enigma. It is an illusive, puzzling term with no fixed, universally

accepted meaning.

- Derek Heater, 2002

In the past 20 years, there has been a surge of academic interest and scholarship in

the field of world citizenship and cosmopolitanism. This interest seems to be occasioned

and inspired by two relatively recent global phenomena. The first is the end of the Cold

War and an end to a bi-polar world, deeply divided by ideology and military struggle.

With the world no longer divided into two opposing armed camps, it has made it easier

for people to see the world from a broader perspective and to develop a global

consciousness and focus of concern (Boulding, 1990; Pike, 2000b). This transformation

in consciousness has led to calls for a global civil society – one where all human beings

are equal members – as the only means to effectively address humanity's most pressing

challenges (Boulding, 1990; Kaldor, 2003).

The second phenomenon is the growing reality and recognition of 'globalization.'

Global interconnectedness today is unprecedented in its magnitude, pervasiveness,

immediateness, and global self-consciousness. People the world over are affected by and

face daily choices, issues, and dilemmas of global impact and concern. Moreover, since

in part, today's globalization is characterized by globalization from the top down – the

hegemonic, pervasive and undemocratic global impact of corporate interest and power

(Falk, 1996) – what is necessitated, according to people like Falk (1996), Held (2004),

and Featherstone (2000) is globalization from the bottom up, where the rights of democratic citizenship are accorded every person in the world (i.e., global citizenship).

The concept of world citizenship, however, is not uncontested. Much has been written recently in response to those who support and articulate a concept of world citizenship. The questions are asked: If global citizenship implies membership in a world community and an identity that is global, what does it mean to be a citizen of the world and to have an identity that is global? Is it possible to behave, act, and think as a global citizen? Is it desirable to do so?

Given the breadth and depth of global citizenship scholarship, it is beyond the scope of this study to render a comprehensive critical analysis of 'global citizenship.' Through referencing the scholarly literature, I will present a brief historical overview, highlighting critical junctures in the development of the concept, including one recent seminal work, and then identify and outline several current and critical contestations surrounding the notion of global citizenship, concluding with an enigma that rests at its centre. Three scholarly communities of concern upon which this critical review relies and which have contributed enormously to the discussion are peace studies (for engaging the idea of a common humanity and a global civic culture), education (for informing a rationale for global citizenship and the traits of a 'good' global citizen), and political philosophy (for explicating the meaning of citizenship in a global context).

Global Citizenship: A History of the Idea

The idea of global citizenship is not new. Derek Heater and Martha Nussbaum, who have written extensively on global citizenship and its history, trace the notion of world citizenship to the Stoics of ancient Greece and Rome, and to their predecessor,

Diogenes. He is said to be the first person to have uttered the phrase, 'I am a citizen of the world' (Appiah, 2008). The phrase's significance is that it recognizes an identity and an allegiance that transcends city, state and culture. The Stoics saw themselves as linked to a community that included all humanity. As Heater (2002) says,

> the Stoics recognized that human beings for all their cultural differences, are of a
> single species and may be perceived as living in one great world society, the
> *oikoumene* . . . man alone . . . has the power of speech, by means of which faculty
> he is able to frame his unique capacity for rational thought (*logos*), a capacity
> which, in turn, he is able to use to comprehend the universal law. (p. 30)

Nussbaum (1997) asserts this meant that the Stoics believed "we should give our first allegiance to no mere form of government, not temporal power, but to the moral community made up by the humanity of all human beings" (p. 7).

Nussbaum (1997) points out, however, that the Stoics did not therewith abandon their local affiliations; rather they conceived of themselves as being at the centre of a series of interconnected concentric rings. This is how she describes it.

> (The Stoics) suggested that we think of ourselves not as devoid of local
> affiliations, but as surrounded by a series of concentric circles. The first one
> encircles the self, the next takes in the immediate family, then follows the
> extended family, then, in order, neighbours, or local groups, fellow city-dwellers,
> and fellow countrymen – and we can easily add to this list groupings based on
> ethnic, linguistic, historical, professional, gender, or sexual identities. Outside of
> this circle is the largest one, humanity as a whole. Our task will be to draw the

circles somehow to the center making all human beings more like our fellow city-dwellers, and so on. (p. 9)

The 'concentric rings' analogy, as a way of reconciling and explicating the tension between local and global claims to loyalty and moral consideration, continues to animate the current global citizenship debate (See page 37).

Essentially, the Stoic articulation of world citizenship emerged from their moral philosophy; and it was conceived primarily as metaphor (Bowden 2003). In the Stoic articulation of world citizenship we see the beginnings of two issues that are central to the global citizenship debate today. First, is it possible to think of global citizenship beyond metaphor; and can it ever mean more than belonging to an ethical community? Second is it possible, or even desirable, to be equally allegiant to all of humanity? (i.e. Is the concentric ring metaphor reflective of plausible human imagination?)

Almost 2000 years later, when enlightenment Europe was experiencing a political awaking and undergoing a transition from absolute monarchies to the modern state, much attention was given to the meaning and practice of citizenship. Most of what was written – for example, John Locke's liberalism (rights of citizenship), Jean Jacques Rousseau's republicanism (citizenship participation) – was premised on the notion of state bounded political society. However, in the later Enlightenment period, Immanuel Kant, reflecting the Stoic belief that all humans belong to a common humanity 'endowed with the capacity for reason and moral behaviour' (in Heater 2002, p. 35), introduced his categorical imperative – an argument that informs much of global citizenship scholarship today, and a perspective on citizenship that transcends nation-state borders. The categorical imperative can be expressed in several ways: 'so act that your maxim is

willed to be a universal law of nature' and 'so act that you treat humanity whether in your own person or any other person never merely as means but as an end in itself' (cited in Dower 2003). What this means, according to Christine Korsgaard (1996), a Kantian scholar, is that

> treating others as ends-in-themselves is not a matter of discovering a metaphysical fact about them – that they are free and rational, and so have value – and then acting accordingly. When you respect the humanity of others you do not regard them as the objects of knowledge – as a phenomenon – at all. Instead you regard them as active beings, as the authors of their thoughts and choices, as *noumena*. To respect others as ends-in-themselves is to treat them as fellow inhabitants of the standpoint of practical reason. It is therefore to make choices with them or at least in a way that is acceptable from their point of view – that is, to choose maxims which serve as universal laws. To respect the humanity of others is to think and act as a legislative citizen in the Kingdom of Ends. (p. xii) [1]

Treating others as ends in themselves, seeing human beings not as phenomena but as active agents, calls for a political space that includes all voices, an 'enlarged mentality for thought' as Kant called it. And since Kant's categorical imperative applies to all humanity, it is a global ethic (requiring a global political space?). He openly recognized the cosmopolitan aspect as such and, in subsequent works, constructed a model of international relations that would advance peace and moral well-being (Dower, 2009).

Nussbaum (1996b) recognizes the link between the Stoics and Kant, and foresees the implications their moral philosophy has for politics.

We are told that our moral acts must take their bearings from the equal worth of humanity in all persons, near or far, and that this *moral stance leads politics in a cosmopolitan direction;* we are told that *morality should be supreme over politics*, giving political thought both constraints and goals. Following Cicero, Kant focuses on that moral imperative and its basis in reverence for humanity, and adds the appeals to providence only as a kind of reassurance to the faint-hearted. (cited in Heater, p. 26) (italics are mine)

And herein lies much contention today: Does a cosmopolitan morality necessarily require forms of global *legal* and p*olitical* citizenship?

After Kant, the idea of global citizenship and the notion of a common humanity received sparse academic attention until 1990. There were a few exceptions in the 20th century – most notably: The trauma of the Great War and the universal revulsion of war it inspired, led to talk of one world government (e.g., H.G. Wells and Bertrand Russell).[2] The shock of World War II and the Holocaust led to the *Universal Declaration of Human Rights* (*UDHR*) (1948) and its preamble, "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world". The threat of global annihilation during the Cold War led peace activists to appeal to a common humanity and to call attention to a universal planetary concern.

When the Cold War ended, and with the forces of globalization eroding the territorial Westphalian conceptualization of political community, there was an upsurge of academic interest in cosmopolitanism and global citizenship. Martha Nussbaum's (1997) work, *Cultivating Humanity* represented a watershed in cosmopolitan philosophy and

global citizenship scholarship. It has received broad and critical attention, and it continues in the cosmopolitan tradition of Immanuel Kant and the Ancients. For this reason, I will describe her views on global citizenship at length.

Rationalizing world citizenship in the geo-political fact of a globalizing world, Nussbaum introduces three qualities she believes are essential to global citizenship in today's world: a critical understanding of oneself and one's traditions (Socrates' examined life); seeing oneself as a human being bound to all other human beings by ties of recognition and concern; and having an imagination for what it might be to like to be in the shoes of a person different from oneself.

Nussbaum's first attribute of world citizenship is based on the Socratic and Stoic notion of critical self-examination, upon which rests deliberative judgment about the over-all Good. Nussbaum argues for the critical importance of making one's ideas one's own – rather than blindly following rules, principles and laws – as a basis for becoming a moral agent and for acquiring what Kant calls an enlarged mentality. Along with Socrates, she believes that everyone has the moral capacity to live in society; hence all people should be looked upon as citizens. [3]

Nussbaum's second quality of world citizenship – seeing oneself as a human being bound to all other human beings by ties of recognition and concern – again is reminiscent of Kant and the Stoics. According to the Stoics – and later seconded by Kant – people should give their first allegiance to the moral community made up by the humanity of all human beings. Nussbaum claims this is less a political idea than a moral one; however it constrains and regulates political life and is the basis for all international law today. She goes on to say, and paraphrasing the Stoics,

> We see ourselves and our customs more clearly when we see our own ways in
>
> relations to those of other reasonable people . . . Cosmopolitanism recognizes in
>
> people what is especially fundamental about them, most worthy of reverence and
>
> acknowledgment, namely their aspirations to justice and goodness and capacities
>
> for reasoning in this connection. (pp. 59-60)

And, just like the Stoics, Nussbaum says to be allegiant to humanity does not mean giving up one's local affiliations, endorsing the Stoics concentric ring analogy.

Nussbaum's third quality is based on the Stoics, *vivid imagination of the different*, being able to see the world through the eyes of others. In her words,

> to become world citizens, we must not simply amass knowledge, we must also
>
> cultivate in ourselves the capacity for sympathetic imagination that will enable us
>
> to comprehend the motives and choices of people different from ourselves, seeing
>
> them not as forbiddingly alien and other, but as sharing problems and possibilities
>
> with us. (p. 85)

Nussbaum goes on to say that respecting difference and seeking to understand and being open to 'others', does not necessarily mean taking a relativist stance; but it is necessary in deliberatively addressing common problems, (See Boulding, Habermas, Appiah). Furthermore, democracy "according to the world citizen view insists on the need for all citizens to understand differences with which they need to live; it sees citizens as striving to deliberate and to understand across these divisions" (p. 110).

Nussbaum's book touched off a firestorm of debate, discussion and contestation, much of which servers as the basis for the second part of this chapter. Before engaging that discussion, I want to look at a recent study done with self-identifying global citizens,

one that informs, and is informed by Nussbaum's work, and one that may inspire further inquiry. So, I move now from what a political philosopher says a global citizen ought to be (normative claim), to what a professor reports on what practicing and self-identifying 'global citizens' say they are (empirical reflections).

In 2008, Hans Schattle wrote *The Practices of Global Citizenship*. The book is based on 10 years of interviews with hundreds of self described "global citizens" from 22 countries. Schattle was interested in examining why these people called themselves global citizens, [4] and what they believed made them so. Schattle concludes that global citizenship is an "attitude of mind". There are three primary concepts or 'attitudes of mind' that emerged in the interviews. First is an awareness of self in the world, and being open to difference and reasoning from another's point of view (the two are interrelated). As one of Schattle's global citizens puts it: "But there's so many more interesting ways of life – and living and being- that's outside of just that finite state . . . so why not be open to it?" (p. 29) Second is an awareness of the inter-connectedness of humanity and of a global moral responsibility. Another of Schattle's global citizens:

> If it were your daughter working in that factory, what would you want the
> conditions to be? Would you want them to have bathroom breaks? Yeah, you
> would. I see it at the spiritual conceptual, at the highest level of abstraction, as
> erasing the division between "us" and "them" – the ability to create "other" in the
> human mind, erasing that, so it's all "we". So if you approach policymaking as if
> it were your family that would be subjected to the policies, what would you want
> the policies to be? (p. 30)

Third is a sense of responsibility for active participation. Shattle's interviewees based their definitions of, and justified their identities as, global citizens on engaged involvement in activities that contributed to communities both near and far. To be a citizen means contributing to a greater good.

Schattle's findings on what global citizens say about the meaning of global citizenship generally corresponds to the normative ideas of Nussbaum's. There are several other important parallels between the two works. First, many of Schattle's interviewees attested to dual national and cosmopolitan identities and allegiances; and as a way of explicating this dichotomy, Schattle invokes the Stoic/Nussbuam concentric ring analogy. He concludes that the dual nature of global citizenship lends to more textured understandings of the public space (see page 25).

Second, Schattle does not see global citizenship (at least not yet) as having any formal political status but consisting of a set of attitudes about the world and one's relationship to it. This is much like Nussbaum, who conceives of global citizenship not as legal imperative, but as the natural consequence of a set of moral precepts which shape a person's outlook and behaviour. However, Nussbaum does believe a cosmopolitan morality must necessarily constrain and guide political thought.

Global Citizenship: The Debate

Having briefly introduced the historical antecedents of global citizenship and their culmination as represented in the works of Nussbaum and Schattle, I now turn to three areas of contestation and contention.

Global Citizenship: Whose Idea?

The first challenge has to do with whether the term, global citizen, has global appeal or cache; in other words, is global citizenship an idea to which all peoples of the world could lay claim and to which they might aspire? A number of people have challenged Nussbaum and other 'globalists' on this point, suggesting that the concept of global citizenship is the sole concoction of a Western liberal academic elite, and with unsavoury colonizing overtones. Here is Brett Bowden (2003):

> The concept of global citizenship is fraught with insurmountable problems . . . the idea is inextricably linked to the West's long and torturous history of engaging in overzealous civilizing-cum-universalizing missions in the non-Western world. A relationship that is in part reflected in the fact that the vast majority of the recent claims to global citizenship originate deep within Western academia. (p. 350)

Bowden, and others make two points. First, since current formulations of world citizenship are rooted in western liberal-democratic notions of a universal morality (see the historical overview above), the term global cannot be said to be universal by any means; it is oxymoronic. Not all peoples of the world would be willing to pledge themselves to Nussbaum's (1996b) version of 'world community of justice and reason', says Bowden. Second, by not including the perspectives and values of the whole of the world, yet making universal claims and calling for global compliance, this can be seen as simply another form of Western colonization (Muvingi, personal communication, March 18, 2010), or as Derrida (2001) calls it, *globalatinization.*

Judith Butler (1996), also in response to Nussbaum, elaborates on 'global citizenship' as cultural imposition. Universals, she says, are mostly culturally generated

and imagined, including conceptions of global citizenship. And so, when invoking claims of universality, for example Kantian notions of reason and morality, we need to be careful not to claim or impose universals that are not.

> What kind of cultural imposition is it to claim that a Kantian may be found in every culture? For whereas there may be something like a world reference in moral thinking or even a recourse to a version of universality, it would sidestep the specific cultural work to be done to claim that we have in Kant everything we might want to know about how moral reasoning works in various cultural contexts.
>
> Importantly, then, the task that cultural difference sets for us is the articulation of universality through a difficult labour of translation. That labour seeks to transform the very terms that are made to stand for one another, and the movement of that unanticipated transformation establishes the universal as that which is yet to be achieved and which, in order to resist domestication, may never be fully or finally achievable. (pp. 51-52)

Butler's warning as relates to global citizenship: It may never have a fixed meaning in a world of diverse cultures, nor can one be imposed. But this does not mean universals do not exist, nor that we should not look for them; they are just very difficult to uncover and translate across cultures; and for the universals to be universal, the search must include us all. Furthermore, world citizenship, as conceived in Kantian terms, is not the product of universal discourse, and so may only be a domestic (Western) conception. At bottom rests Jessica Senehi's (2009) challenge, who gets to tell which story?

So, is global citizenship based on reason and justice solely a domestic notion and a Western imposition? And does an ongoing discourse of the universal, necessarily preclude commitment to, and an ideal of, global citizenship? On the first point, Indian economist and political philosopher Amartya Sen (2005) says no. Sen contends that reason, its use and purpose, is not solely a Western idea or imposition, but a universal phenomenon. He argues that public reason, including public communication and arguments (he references Rauls, J.S. Mill, and Habermas), is central to the functioning of democracy anywhere. In fact, for example, long before the Enlightenment took hold in Europe, the practice of Buddhism in India, with its commitment to dialogue and public communication and irreverence for authority, had created an environment for public reasoning and cultivated an imagination for democratic discourse. With regard to the universality of justice, Sen disagrees with the notions that many non-Western societies have values that place little emphasis on liberty or tolerance and that people reared in different cultures may systematically lack basic sympathy or tolerance. Sen provides examples from various Asian societies that discredit these assumptions. The pursuit of reason (and ethical reasoning, which must include liberty and tolerance), he claims, rather than reliance on tradition, is the way to address difficult social issues the world over.

With regard to the second point, Ghanian scholar, K.A. Appiah (2006), an ally of Nussbaum's notion of global citizenship, claims that a hallmark of cosmopolitanism or global citizenship is the very thing needed for Butler's cross cultural discourse: a respect for difference and a willingness to engage in conversations across difference. Humans need to have these conversations, he says, to learn from one another about the right thing to think and feel and do, and for us to begin to see each other. It starts in the imagination:

Conversations across boundaries of identity – whether national, religious, or

something else – begin with the sort of imaginative engagement you get when you

read a novel or watch a movie or attend to a work of art that speaks from some

place other than your own . . . and I stress the role of the imagination here because

the encounters, properly conducted, are valuable in themselves. Conversation (as

metaphor or otherwise) doesn't have to lead to consensus about anything,

especially not values; it's enough that it helps people get used to each other. (p.

85)

Much like Butler, Appiah acknowledges the importance of not universalizing the

domestic, the challenges of cross cultural communication, and the necessary need for a

continuous and ongoing dialogue. But this is no reason for abandoning a universalizing

project. Ongoing dialogue across difference, and not colonization, he says, is the only

way to make a quest common between people and peoples. According to Appiah this is a

central task of global citizenship and an end of cosmopolitanism (Appiah uses the terms

global citizen and cosmopolitan interchangeably.) But the challenge issued by Bowden

remains: whose idea is it to seek the universal in the first place?

Global Citizenship: Is it Possible or Desirable?

A second challenge comes from a group of scholars known as communitarians,

who question the veracity of citizenship within a global milieu. They argue that any

functioning democracy or civil society – where citizenship has any real legal bearing and

political meaning – are found within bounded political spaces, i.e., nation states.

Cosmopolitanism or global citizenship is 'thin' and intangible, abstracted and

disembodied (Barber 1996), and the cosmopolitan values and rights espoused by

globalists can only be protected by nation states. To apprise of this perspective, here is Michael Walzer (1996):

> I am not . . . aware that there is a world such that one could be a citizen of it. No one has ever offered me citizenship, or described the naturalization process, or enlisted me in the world's institutional structures, or given me an account of its decision procedures (I hope they are democratic), or provided me with a list of the benefits and obligations of citizenship, or shown me the world's calendar and the common celebrations and commemorations of its citizens. (p. 124)

Communitarians have three basic problems with global citizenship: workable democratic citizenship can only be expressed within the bounds of nation states (Kymlicka, 1999; Miller, 1999); rights of citizenship (including universal human rights) can only be protected by national governments and constitutions (Bowden, 2003; Scarry, 1996); and global citizenship has no legal bearing in the world (Neff, 1999). I will look at each contention in turn, and then present the globalist response. The debate between communitarians and cosmopolitans on these issues is reflective of the deeply contested meaning of citizenship itself.

Much of communitarian criticism on the workability of cosmopolitan citizenship is focused on the 'domestic analogy' which Hidemi Suganami (1989) characterizes as,

> the presumptive reasoning which holds that there are certain similarities between domestic and international phenomena; that, in particular, the conditions of order within states are similar to those of order between them; and that therefore those institutions which sustain order domestically should be reproduced at the international level. (p. 1, in Heater, 2002, p. 19)

Communitarians see this analogy as flawed, conflating dissimilar domestic and international phenomena. For example, democratic order and citizenship as conceived domestically are impossible to replicate globally. For one reason, as Kymlicka (1999) argues,

> collective political deliberation is only feasible if participants understand and trust one another, and there is good reason to think that such mutual understanding and trust require some underlying commonalities. Some sense of commonality or shared identity may be required to sustain a deliberative and participatory democracy. (p. 119)

This type of interpersonal trust and understanding cannot be achieved at the global level concludes Kymlicka; democratic politics is politics in the vernacular. He presents evidence that suggests that there are greater possibilities for genuine participatory politics within linguistic units than at higher levels of organization (i.e., global). Moreover, Miller (1999) contends that in bounded constituencies like the nation state, citizens have notions and relations of ongoing reciprocity (necessary for responsible citizenship), unlike cosmopolitan constituencies which are usually artificial bodies formed to address particular issues. They are not primarily concerned with historical issues of the whole, and promote only singular self interest. Both Miller and Kymlika are afraid that shifting power away from the national level, where mass vigorous, reciprocally-oriented debate is possible, to the global level, where interests are not as accountable to the grassroots and where power rests in the hands of elites or the narrow bands of special interests, will mean a diminution of democracy and a decline in political participation (i.e., citizenship)

Other communitarians fear that the corollary to global citizenship is a 'state of statelessness'. Bowden (2003) says, appealing to Hannah Arendt, and Michael Walzer, that 'statelessness is a condition of infinite danger' (p. 356), because stateless people have no guaranteed rights, citizenship or any other. "This is because despite the *UDHR* claims to universality, it is still states that are invested with the primary responsibility for securing and maintaining those rights" (p. 356). As Arendt (1967) observed – following her own experiences with statelessness, and concluding that every individual ought to have the 'the right to have rights' – individual rights mean nothing unless embodied and protected by political institutions. This right becomes concrete only in the life of a particular community (Bernstein, 1996). Recent history (since Westphalia) shows that the global community has not in the past, nor has it the capacity now, to protect human rights (those very rights claimed by global citizenship), but it has always been and continues to be the international community of states acting in the interests of states that have done so, or are capable of so doing. And Elaine Scarry (1996) argues it should be thus, because it is almost impossible to imagine Others (Nussbaum's basis for global citizenship); saying that the work accomplished by a structure of laws cannot be accomplished by a structure of sentiment (the aspirational claims of cosmopolitan citizenship). Constitutions, she argues, are needed to uphold cosmopolitan values; hence state based citizenship should not be subsumed under a more broadly conceived cosmopolitan citizenship.

Scarry and Bowden and other like-minded communitarians do not discount the reality of global challenges that necessitate international responses; but those responses are most effectively facilitated by state governments, informed by their respective citizenries. Rather than global citizenship, Bowden for example, believes a more

preferable and empirically accurate characterization for what is needed is globally minded or global oriented citizenship. International law historian Stephen Neff (1999) concurs; his findings show that a cosmopolitan or global citizen 'appears to be distinctly non-legal in character' (p. 118). He sees citizenship as having a legal and political status which can only be bequeathed by state governments. He worries,

> that the term 'citizenship' has been chosen as the central descriptive term for the process (becoming a global citizen), which is essentially one of moral education. So long as one is clear what is really meant, perhaps no harm is done. (p. 118)

> So how do globalists respond? I turn first to Muetzelfeldt and Smith (2002), who appeal to the concerns of both globalist and communitarian, and attempt to bridge the gap between the present, where nation states still hold political and legal sway, and the future, where Westphalia has become 'history'. They acknowledge that

> global citizenship refers to the still poorly developed capacity for civil society to extend beyond a country's boundaries and take on transnational features in areas such as: communication; development of shared values and mutual respect; coordination of economic, social and environmental policy expectations; and advocacy and political campaigning. (p. 61)

However, citing new social movement theory, they see an emergence of a global politics from 'below', characterized by formal and informal communication networks that cross international boundaries (e.g., the *www*), and greater involvement in International Non-Government Organizations (INGOs). As more people participate in forms of global communication, networking advocacy, and NGO work, a stronger sense of citizenship will be the outcome. In fact, Featherstone (2000) claims that the protection of cultural

citizenship rights (information, representation, knowledge and communication) will come from 'below' via the Internet.

For the balance of the globalist response I turn to Derek Heater who responds directly to the communitarian criticisms cited above. In terms of citizenship, its workability and political status at the global level, Heater (2002), admits (as do Dower and Schattle) that world citizenship should partly be seen in terms of aspirations and intentions – people committed for moral reasons to creating and strengthening global institutions. However, Heater points out,

> that cosmopolitan law will be established is exceedingly remote without
>
> individuals acting as world citizens by exerting pressure on nation-states and the
>
> established institutions of global governance in order to bring about the necessary
>
> changes. But, by the exertion of pressure, individuals are and will be behaving as
>
> world citizens in the political . . . sense. (p. 105)

Moreover, he says that

> there are plenty of observers of the world scene who are convinced that a global
>
> or transnational civil society does exist at least in the formative stage, and that a
>
> consciousness of world citizenship is growing and being nurtured by and through
>
> this activity. (p. 139)

To support his assertions, Heater cites sources like *The Guardian*, and provides examples of the recent exponential increase in the number and reach of INGOs. He also references Richard Falk (1995), who coined the phrase *citizen pilgrim* ("someone on a journey to 'a country' to be established in the future in accordance with more idealistic and normatively rich conceptions of political community" (pp. 138-139), and who sees the

real and necessary contribution and impact of a 'vanguard of world citizens", people who have

> a commitment to an imagined human community of the future that embodies non-violence, social justice, ecological balance, and participatory democracy in all arenas of policy and decision, and embodies these perspectives in current modes of feeling, thought, and action. The citizen pilgrim prefigures humane governance in both imaginative and political modes of being (p. 95 in Heater, 2002, p. 143)

Falk sees people exhibiting aspects of global *political* citizenship when they work toward an imagined and desired and common future.

With regard to human rights, Heater maintains that human rights protection can only finally happen at the global level; and it is only by people acting as citizens, working at the global level (e.g. Falk's vanguard of citizens), putting pressure on global institutions that human rights can be protected universally. Recent history has shown that many states are unwilling or unable to perform those functions necessary to safeguard its citizens, and that the 'community of states,' where each state looks after its own self interests, has been not been able to do so universally.

To summarize, communitarians argue that citizenship, as conceived in a republican sense (active participation) is only workable in bounded legal political spaces; and that citizenship conceived in a liberal sense (protection of liberties and rights) can only be guaranteed through state and national governments. Cosmopolitans argue that given the increasing nature of global interconnections and the rise of meaningful participation of people at a global level that some form of political global citizenship is

needed and is becoming manifested; and that the universal protection of human rights can only happen at levels that transcend national self interest.

Global Citizenship: What is a Global Identity and is it Desirable?

A third contention has to do with identity: Is it possible or desirable to cultivate a global identity, replete with global allegiance; and if so, what is a global identity, and to who is allegiance owed?

Writing at the end of the Cold War, from a peace activist perspective, Elise Boulding (1990), called for the creation of a 'global civic culture.' Her conception was based on the civil society movement that had arisen a decade earlier in Eastern Europe (Kaldor, 2003) as a response to the militarized and polarizing tyranny of the Cold War. Boulding recognized a changed and interdependent world, and argued that what was needed was a global view and cosmopolitan identity, one that transcended and informed the local and the national. She cautioned that a global identity must be rooted in the local – in a 'species identity' that will encompass cultural diversity. However, world peace, she contended, rests in recognizing that people everywhere, amidst all the diversity are more alike than they are different. A few years later Nussbaum articulated a similar global-minded identity: human beings bound with all other human beings by ties of recognition and concern; the central task of such persons would be to conceive of all human beings with equal affiliation.

The response to Boulding and Nussbaum has been incisive. Communitarians question the veracity of a cosmopolitan identity and its effectiveness in cultivating the very morality it was intended to cultivate. Beginning with the question of identity, communitarians argue that one's identity derives not from the 'cosmos', but from the

particulars of one's life; cosmopolitan as an actual identity cannot exist, and to think otherwise has dangerous implications. Here is Himmelfarb (1996):

> What cosmopolitanism obscures, even denies are the givens of life: parents, ancestors, family, race, religion, heritage, history, culture, tradition, community, and nationality. They are essential attributes. We do not come into the world as free-floating, autonomous individuals. We come into it complete with all the particular, defining characteristics that go into a fully formed human being, a being with an identity. It is a given, not willed. To pledge one's 'fundamental allegiance' to cosmopolitanism is to try to transcend not only nationality but all the actualities, particularities, and realities of life that constitute one's natural identity. Cosmopolitanism is an illusion and, like all illusions, perilous. (p. 97)

You end up with an unbounded and non-localized identity, which is no identity at all.

On the question of morality, two issues are raised. First, is a cosmopolitanism that demands equal moral allegiance to everyone in the world realistic, or morally possible? How far can our sense of morality extend; and what about the conflicting calls on our concern and sense of responsibility? Do we not have a special sense of duty and care to family members and compatriots? According to Bok (1996), duties unique to family and kin are known in every moral tradition, and that no group large or small, can survive without at least a few special duties and responsibilities to one another as 'insiders'. He concludes that a moral difference does exist between what is owed an 'outsider' and what is owed an 'insider'. Sheffler (1999) asks a similar question: Is there anything that the members of an individual society owe each other, as a matter of justice that they do not

owe non-members? He deduces that yes they do and the difference rests in the claims of social justice, which he says is localized, and global justice which is not.

A second issue has to do with the localized nature of how and where we learn and live our morality. If, as Michael Ignatieff points out (as cited in Pike 2000a), we do not live in 'airy' global villages, we live in our language and in our culture, then, communitarians argue, our sense of morality must be derived from our locally lived lives, as our moral actions are embedded in them. To clarify the argument, Walzer (1996) turns Nussbaum's concentric ring metaphor on its head. It works, he says, only as an analogy for real life lived in the local.

> We begin (first) by understanding what it means to have fellow citizens and neighbors; without that understanding we are morally lost. Then we extend the sense of moral fellowship and neighborliness to new groups of people, and ultimately to all people. Nussbaum's cosmopolitan works by analogy: 'regard . . . as . . .' (p. 126)

In other words, cosmopolitanism only works as an imagined moral identity. As Scheffler (1999) says, it is the local community that provides us with an 'infrastructure of responsibility,' not the global village. He describes it in the following manner:

> The community normally supplies individuals with a reasonably clear statement of their responsibilities and encourages the development of the motivations that will lead them to discharge those responsibilities. (p. 271)

> If this is the case, that one's sense of morality is derived from the local and particular, Bowden (2003) and others conclude there are no grounds for claiming cosmopolitan allegiance, at least not in a primary sense. Put another way, and to

summarize the communitarian case, since a cosmopolitan identity (*global* citizenship) is not grounded in the particulars of one's life, it cannot not exist, and since ones morality emerges from, and is expressed within the local, it is difficult to imagine a morality (and hence a politics) that warrants a global allegiance.

How do globalists respond? Nussbaum (1996) points out that the 20th century is filled with examples of people doing 'good' in the face of horrors like the Holocaust, based on a recognition of a common humanity and a sense of universal justice. These actions and their motivation speak to a 'global' identity and allegiance. And it supports her premise, "that human personhood is the source of our moral worth and that worth is equal," (p. 133) and should not be subjected to the vicissitude of origin, nationality, religion, or any other particularity. Appealing one more time to the concentric rings of the Stoics, she claims that the outer ring of allegiance, 'to all of humanity,' is not foreign to anyone, nor for that matter more removed from any of our other allegiances. Our sense of 'human-ness' is enmeshed in all of who we are, and is central to our identity, and has been thus since birth. Nussbaum does not disavow special attention to family, religion, or nationality, not because local is better, but because that is the only 'sensible way to do good.' With regard to Scarry's concern about people's inability to imagine the Other, Nussbaum considers this a principle task of global citizenship: "What I am saying about education is that we should cultivate the factual and imaginative prerequisites for recognizing humanity in the stranger and the Other." (p. 133) Like Heater and Falk, Nussbaum concludes that global identity and allegiance is today evidenced in many places and is made politically actionable (citizen-like) by many means.

The communitarian criticism of global identity and Nussbaum's response tends toward local-global binaries. However there are those who speak of identity as fluid and multi-variant, and claim that global citizenship is such an identity. Sen (2005), observing Indian culture, its heterdoxical nature, and its place in a globalizing world, claims that no one person has a particular and overriding characteristic that can claim their identity, local or global. A person's identity is shaped and formed by numerous intersecting characteristics; identity is more choice than discovery, more fluid and than fixed. It is not determined solely from the particulars of one's existence, but also from one's choices in interpreting those fluid and particular intersections. World citizenship, Sen says, is such an identity; it is chosen and it is fluid. We live in our language and our culture, yes; but we also live in our imaginations.

Bankowski and Christodouliids (1999), responding to communitarians, Miller (1999) and Linklater (1999), also speak of a fluid identity. Like communitarians, they warn of the dangers of a rootless and isolated identity, acknowledging that community is critical to fostering the basic human needs of belonging and identity. However, they fear constructing boundaries around communities (national and local) that are impermeable, and end up producing forms of isolation and exclusion, and preventing reflexivity. They ask: Is it possible to cultivate a sense of commitment and loyalty to a home (*heimat*) that is broader and more inclusive, one that might encompass the whole of the world (not a community defined by those who belong and those who do not)? Yes, they say, but it is an unending process, one of continually reaching out and folding into oneself. They see this beginning to happen in the cultural and political discourse that is being spawned by the 'European Community project.'

George Richardson (2008) sees similar trends elsewhere. Richardson, a self described globalist skeptic, believes that education systems the world over encourage powerful emotive bonds of national citizenship, and consequently loyalty to nations remains strong. However, citing a landmark study, he sees evidence of a growing global 'civic imagination.' The study involving 194 Japanese and Canadian secondary students showed that despite significant cultural and linguistic differences, these students shared very common attitudes and concerns about world issues and their responsibilities as citizens of the world. Richardson believes that this study, among others showing similar trends, may be emblematic of a move toward what Kenneth Boulding (1988) asserted was the necessary basis of a global civic culture – the acceptance at some level of a shared identity with other human beings.

The question of identity, whether it is possible (the empirical claim) or desirable (the normative claim) to be a *global* citizen, and whether it is possible or desirable to be allegiant to a global community, continues to be debated. Heater (2002) acknowledges that world citizenship is an enigma because it obliges one to respect cultural diversity, while adhering to a universal ethic; and it requires one to live with an identity that is at once local and global. He believes this issue, and the broader conflict to which it gives rise can and should be resolved. How? By finding ways where "patriotism and nationhood can be expressed in modes that render them consonant with cosmopolitanism, (and where) cosmopolitanism, in turn, can be defined in a manner that is consonant with a civic patriotism" (p. 183). But this is not just a debate to be resolved between pro and anti globalists; this issue animates the very meaning of global citizenship itself.

Global Citizenship: The Enigma

Because the universalism-pluralism/local-global enigma rests at the heart of global citizenship, those who are sympathetic to its cause continue to wrestle with reconciling its apparent contradictions. What follows is a snippet of that conversation.

Universalism-Pluralism.

In a world of profound and sometimes violent cultural difference, the concept of global citizenship envisages a common global community in which all humanity shares membership. Yet what is that community to look like; what is to be held in common; how is the common to be found? According to Maxine Greene (1995), it is an issue that continues to haunt cosmopolitans:

> How do we reconcile the multiple realities of human lives with shared
>
> commitment to (global) communities infused once again with principles? How
>
> can we do so without regressing, without mythizing? (p. 197)

 There are three representative and interrelated responses. Peace scholars like Boulding (1990) and Lederach (2005) contend that each cultural tradition has ways of thinking about a hoped-for community of humankind; and it is upon an imagined shared future that we can build a common understanding and allegiance. Political philosophers like Appiah (2006) and Ferrara (2008) argue that it is much easier to agree on the what (problems) than the why (values and morals). They suggest that by focusing on the particulars of common challenges in conversations across difference, a common sense may emerge. Educators like Greene (1995) see possibilities of uncovering a common world through heeding and respecting the freedom and voice of all. Here is how she sees it happening in the classroom:

Once the distinctiveness of the many voices in a classroom is attended to, the

importance of identifying shared beliefs will be heightened. These beliefs can

only emerge out of dialogue and regard for others in their freedom, in their

possibility (p. 42). . . . Looking through multiple perspectives young people may

be helped to build bridges among themselves. (p. 167)

Common with many globalist responses is an acknowledgment that a sense of mutual

purpose and relatedness cannot be imposed, it will (if at all) emerge from an engagement

with, and respect for, difference.

Local-Global Identity

With regard to the local-global paradox, several synthesizing conceptions are

offered in the literature.[5] Schattle's (2008) is representative. Referencing his global

citizens' strong multiple allegiances, he concludes that his case studies confirm what

political philosophers like Jurgen Habermas have said about the global public space and

how the local and global stand in relation to one another. This is what he says:

Global citizenship in civil society commonly unfolds within local public space

and lends itself to more textured understandings of public space . . . The case

studies presented reinforce the writings of political philosophers and social

theorists who have argued that a cosmopolitan public sphere should not be

conceived primarily as an overarching, worldwide public space but rather as

multiple public spaces that intersect at various levels and transcend distinctions

between civil society and government institutions. Activists and organizations

show how agendas related to global citizenship aim not only to widen public

space from domestic politics and society into the international arena but also to

deep public space, often within local communities by bring together individuals

and groups from a variety of ethnic, cultural, and religious backgrounds in hopes

of fostering mutual dialogue, understanding, and respect . . . rendering global

citizenship all the more accessible to everyday people. (p. 90)

Integrating the views of self-identifying global citizens with the writings of political

philosophers who have given thought to the local-global public space, Schattle concludes

that the local and global do not stand in opposition to one another, but are inextricably

linked by ties of symbiotic need and concern, and necessarily animate the concept and

identity of global citizenship. But his conclusions also bespeak of the formative nature of

the cosmopolitan ideal, and of the necessary and ongoing interplay between those ideals

and their practices in public spheres, both local and global.

Summary and Study Implications

Global citizenship is an idea that can be traced from ancient times through

Enlightenment Europe to the Internet-connected world of today. Initially conceived as a

metaphor for universal moral obligation, today it vies for standing alongside centuries-

old, state-bounded forms of legal citizenship. But the concept is far from uncontested.

Important issues include: Whose version of global citizenship is being articulated? Is it

practically feasible to practice citizenship at a global level? Is it possible or desirable to

cultivate an identity and allegiance that is global? Can world citizenship ever be more

than an aspiration? Moreover, the idea of world citizenship is paradoxical. It implies a

perspective that is global, but requires connections to the local; it assumes a humanity

that is common, but recognizes a community that is diverse.

Given these quandaries at the heart of global citizenship, what were the implications for global citizenship practica? And, more importantly, what was the significance to this study, which was seeking to decipher the impact of a particular global citizenship practicum? With regard to the study, the concerns articulated above helped provide a lens through which to view the practicum's 'impact': Now eight years later when participants spoke of the 2003 experience and of its effects, and of their being in the world today, what was revealed of their identities and allegiances (e.g., local, global, and inter-variations), their dispositions and perspectives, and their practices and vocations; and how did these relate to the formative notions of global citizenship and its inherent tensions?

With regard to global citizenship practica – educational programs that aspire to educate for world citizenship – the preceding discussion helps inform the criteria by which to determine their learning efficacy and pedagogical merit. The upcoming chapter examines current global citizenship practica in North America (the field within which resided the 2003 practicum), the experiential learning philosophy on which they are based, the qualities of global citizenship they cultivate, the means by which they so do, and the challenges and limitations they face in this regard.

Endnotes

[1] Jeremy Rifken (2009), writing about the empathic impulse that gives rise to cosmopolitanism, takes issue with Kant's categorical imperative. Citing Arthur Schopenhuer (1995), he argues that seeing others as equals, respecting their humanity, and a sensibility that others are owed the same regard as ourselves, derives not from duty, but from human nature.

[2] See Stefan Zweig (1943) for an elegant, moving, yet existentially troubling treatment of the cosmopolitan mood and aspirations of people in Europe pre-1914.

[3] This is unlike the Stoics, who believed only the wise, a small elite, could ever be regarded as citizens; Kant on Africans?

[4] He focused on the term, global citizen, not related variations like being globally aware, or being a global person, or being a member of the human family. This is a critical distinction, according to Bowden (2003); and it is here wherein rests much contention between globalists and anti-globalists.

[5] These conceptions include the concentric rings a la the Stoics and Nussbaum. An authentic and confident view is offered by Kwame Appiah (2006): "We cosmopolitans can be patriots, loving our homeland (not only the states where we were born but the states where we grew up and where we live). Our loyalty to humankind – so vast, so abstract, a unit – does not deprive us of the capacity to care for people closer by; the notion of global citizenship can have a real and practical meaning" (pp. 26-27).

Chapter 3

Global Citizenship Practicaa: Their Pedagogy, Impact, and Limitations

The question is much discussed whether it is good for young people to travel. A better way of putting it would be to ask whether it is enough for an educated man to know only his own countrymen. For my part I am firmly convinced that anyone who only knows the people among whom he lives does not know mankind . . . To acquire (this) knowledge it is not enough to travel hastily through a country.

- Jean Jacques Rousseau, (*Emile*: 526, 527, 528) Amsterdam, 1762

As noted in Chapter One, international global citizenship practica programs abound in universities and high schools across North America (Lutterman-Aguilar & Gingerich, 2002); indeed they are a growing trend (Schultz & Jorgenson 2009). These types of programs are found in many disciplines (e.g., social work, peace studies, education and international development studies at the university level, as well as high school social studies), take several different forms (e.g., global citizenship internships, work-study abroad programs, international service learning courses, peace and conflict studies), and range in length anywhere from two weeks to six months or more. However, these programs also share several characteristics. First, they are organized excursions taken by students and faculty to different countries where they are immersed (e.g., home-stays) in a culture different from their own (Grusky, 2000). Second, because of their international social justice emphasis, they often take place in the Global South, and include some kind of work, service or engagement with a local host community. Third,

one of their stated objectives – either principally or in addition to others – is to cultivate a sense of global citizenship.

Also common to global citizenship programs is their absence of definitions of global citizenship (Schultz & Jorgenson, 2009). Although the most commonly used definition is Oxfam's, most provide none (Schultz & Jorgenson, 2009) and offer little clarification beyond stalk phrases, like fostering global mindedness and global awareness, or including descriptions of traits of global citizenship. According to Oxfam (as cited in Davies, 2006) a global citizen is someone who is aware

> of the wider world and has a sense of their own role as a world citizen; respects and values diversity; has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally; is outraged by social injustice; participates in and contributes to the community at a range of levels from local to global; is willing to act to make the world a more sustainable place and; takes responsibility for their actions. (p. 4)

A review of literature sympathetic to the concept of world citizenship (Nussbaum, 1997; Boulding, 1990; Heater, 2002; Appiah, 2008; Schattle, 2008) reveals a similar conception, clustering around three characteristics. A global citizen is someone who: *recognizes a common humanity, and hence appeals to a universal sense of justice and cares about the human and environmental dimensions of global injustices; has an open predisposition, being able to see the world through the lens of people who are different from themselves, and hence respects and values cultural diversity; and has a sense of agency and responsibility, and hence is able and willing to engage the world thoughtfully, helpfully and hopefully.* As acknowledged earlier, global citizenship

continues to be a contested and differentiated concept. However, for the purposes of this discussion, I will assume that the objectives of global citizenship practica are in line with the definitions delineated above, and will use these as foci for appraising those programs. [These definitions are derived and summarized from the scholarly literature; and so, undoubtedly, an investigation of global citizenship programs and the subsequent study enriched, extend and contended these definitions. One of the more significant issues that the study raised was the one-sided nature of the investigation. (i.e., global citizenship and global citizenship education as understood and experienced by the practicum's participants)]

The goal of this chapter is to examine the efficacy of global citizenship programs, experiential and international in nature. This chapter considers: What qualities of global citizenship they cultivate and how do they do so? What are the challenges and limitations in this regard? I have been involved with short term global citizenship practica for a number of years as organizer, facilitator, participant observer and researcher, working with high school and university students, and teacher groups, traveling to places like Costa Rica, India, and Guatemala. This experience shapes my perspective and informs, and is informed by, scholarly literature.

A Philosophy of Experiential Learning

Scholars from Aristotle to Rousseau to Schattle have advocated the importance of travel abroad for inculcating qualities of citizenship. In fact, today Appiah (2008) considers this one of the single most important determinants in desegregating a divided world and for cultivating cosmopolitanism, calling for increased travel opportunities for youth.

We should be doing, so far as we can, what schools and colleges have

increasingly been doing: encouraging young people to go abroad and work and

study with young people in other nations, and inviting young people of other

nations to study here. Cross-national educational projects . . . are absolutely

critical . . . to a cosmopolitan education – an education for a global age. (p. 92)

Hans Schattle's (2008) research of self described global citizens corroborates Appiah's

assertions. In an internationally based study, Schattle found that a pivotal step for many

in becoming life-long, self-identifying global citizens was having the experience of

traveling abroad within a formal education program sometime in high school or

university. The educational programs abroad were for as little as two weeks, but all

included a component where participants worked and lived with local people. My own

teaching experiences bear this out, where many of my students who have participated in

international global citizenship practica speak of an increased appreciation for cultural

diversity and a heightened sense of global and human interconnectedness.

All of this seems rather intuitive: increased exposure to a wider world is an

antidote to parochial mindsets and chauvinistic attitudes, and a basis for informed

citizenry. But is this, in fact, what global citizenship practica do? And, if so, how do they

do so? What is it about these types of programs that cultivate global citizenship learning,

and what is it about the experience specifically outside of the classroom that is singular in

its pedagogic impact? (For it is upon this – learning through life experience – that these

programs are pedagogically based.) A partial answer to that question rests in a story, as

so many academic stories in the West do, that hearkens back to Plato, his student

Aristotle, and the 2300-year-old epistemological debate about whether the world is out 'there' or in 'here.'

Plato argued that the acquisition of knowledge (learning) and the quest for 'truth' (enlightenment) happen within the mind and through contemplative thought. Plato saw knowledge as interior, the mind accessing eternal and fixed forms of knowledge. The scholasticism of the high Middle Ages, the rationalism of the scientific revolution (a pillar of modern science) and, according to Harkavy and Benson (1998), the classroom-centred approach of the American system of schooling is based on Plato's philosophy. Aristotle, on the other hand, saw the pre-sensory mind as empty, a *tabula rasa*. He saw the world as real, and human beings acquiring knowledge through their senses observing and experiencing an exterior world. We do not learn, he argued, principally through words and abstract concepts, but through sensory experiences that give rise to abstract concepts and inform the meaning of words. Aristotle's views are the basis for the empiricism of the scientific revolution (the other pillar of modern science), and are today seen in the student-oriented/experiential approaches in education. He held a dim view of didactic teacher-centred forms of instruction. He said:

> For do teachers profess that it is their thoughts which are perceived and grasped
> by the students, and not the sciences themselves which they convey through
> speaking? For who is so stupidly curious as to send his son to school in order that
> he may learn what the teacher thinks? (Aristotle, *Politics* p. 54)

In the early 1900s, John Dewey (1916) attempted to synthesize this mind-world dualism. He defined education as "that reconstruction of experience which adds meaning to experience, and which increases ability to the course of subsequent experience" (p.

74). In other words, education is rooted in experience (empiricism), but is educative only when reconstructed by the mind (rationalism) with a purpose to living life more ably. Or in his words:

> It is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience. The increment of meaning corresponds to the increased perception of the connections of the activities in which we are engaged. (pp. 82-83)

Not only did Dewey's philosophy of education represent a synthesis of the mind-world dualism, it also framed pedagogy and epistemology in constructivist terms. Paulo Freire's (2007) critical pedagogy – knowledge as constructed by teachers and learners, grounded in the reality of their lives (*conscientization*), collaboratively questing as Subjects to name and act in the world – is rooted in Dewey's conception of education (Saltmarsh, 1996).

American sociologist Kurt Lewin subsequently built on Dewey's notion of learning as reconstruction of experience, when he 'discovered' in his leadership and group dynamics work that learning is best facilitated "in an environment where there is dialectic tension and conflict between immediate concrete experience and analytic detachment" (Kolb, 1984, p. 9). Learning cannot be isolated from experience; and those who experience phenomena bring a necessary and indispensable perspective to its analysis. More recently Kolb (1984) has developed a model of experiential learning that outlines the cyclical and spiraling nature of experience, reflective observation, abstract conceptualization and active experimentation. She also draws attention to the fact that students come to us not as blank slates but as individuals with different histories,

aptitudes and perspectives (Cone & Harris, 1996), and that this must be accounted for when designing programs of experiential learning.

Finally, it is important to note the rise in the 1980s of an epistemological orientation know as embodied and connected knowing. Associated with women's psychology and feminist theory (Clinchy, 1989; Saltmarsh, 1996), it challenges the dominant educational paradigm of separated knowing, by building on the idea, and advocating that "the most trustworthy knowledge comes from personal experience." (Saltmarsh, 1996, p.15). A common refrain of experiential global learning advocates is that an awareness of global connected-ness is most effectively derived from connective life experiences.

To conclude: Global citizenship practica programs are guided by and find their epistemological and pedagogical home in the experiential learning theories of Dewey, Lewin, Kolb, Friere, Clinchy and others – learning theories that are rooted in two critical interdependent principles: concrete life experience and critical reflection. And as alluded to above, accounts abound of how these programs inspire transformational learning, a dramatic and fundamental change in the way participants see themselves and the world in which they live (Merriam, Caffarella, Baumgartner, 2007).

Fostering Global Citizenship

So what exactly are the changes that are wrought, and how are they so produced? What follows is a discussion of three qualities of global citizenship commonly inspired in participants of global citizenship practica. I chose these three for their recurring significance in the literature and for their correspondence to my own experience.

Perspective Transformation: 'Going Global'

On the 2003 Costa Rica trip, the day before we left to return home, after having spent several weeks living and working in a semi-remote mountain village, we visited a large modern shopping mall in the capital city, San Jose. The students had been set 'free' for several hours. At some point in the afternoon I came across a student, Beatrice, crying quietly in a chair near the mall entrance. Several other students were standing around – all seemed emotional distraught and shaken. When I asked Beatrice what the problem was, she said, "Look around you; look at all the tourists buying and talking and eating. They're not seeing anything or anyone; they're not conscious; they're blind; they're tourists to a Third World country. That was us two weeks ago; that is where we are going back to tomorrow. We don't want to go back." Beatrice and her friends were seeing something of themselves and their society they had not seen before, and they found it profoundly troubling. I think that what Beatrice meant to say was not that she and her friends did not want go back to Winnipeg, but that they did not want to return to their place of un-knowing. They had experienced an awareness of their society and a consciousness of themselves and of the world that they had not had before. Their outlook had become 'larger'[1] (also, see chapter nine endnotes).

This change in awareness was obvious in debrief sessions immediately following the trip, and in discussions I have had with several of the participants since (Kornelsen, 2009b). They talk of how their life path has changed since the Costa Rica trip, as a result of choices they would otherwise not have made: choices about travel, education, life-style, or work. In sum, these students appear to be living lives of greater consciousness,

of themselves, their world and their place in it – having undergone a transformation of sorts. So what exactly was the catalyst?

Richard Kiely (2004) from the University of Georgia has taken undergraduate university students on service-learning immersion excursions to Nicaragua for 10 years, and observes similar phenomena in his students. In looking to understand their transformation, Kiely compares his students' evolution in worldview to Jack Mezirow's (1991) notion of perspective transformation, which he defines as:

> The process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable and integrative perspective; and of making decisions or otherwise acting on these new undertakings (p. 14; cited in Keily, p. 6)

Kiely uses Mezirow's definition to explicate his students' change in perspective, which he describes as an "emerging global consciousness" and having to "do with expanding their notions of citizenship as global rather than just national" (p. 11). He accounts for the change partially from students undergoing experiential dissonance – transpiring from living and working in a foreign culture.

Both theorists and researchers acknowledge the importance of experiential dissonance and disorienting dilemmas for building intercultural awareness, cultivating perspective transformation and consciously engaging with the world. Mezirow (1995), who has written extensively on the phenomenon, believes that disorienting experiences are central to the process of perspective transformation. Maxine Greene (1995), using the Arendtian phrase, "startling unexpectedness," argues that these types of disorienting life

experiences are also critical to getting young people to "consciously undertake the world." In making her argument, Greene invokes both Hannah Arendt and John Dewey:

> We have to combat both standardization and what Arendt (1978) calls "thoughtlessness" . . . Arendt had particularly in mind the heedless recklessness or hopeless confusion or complacent repetition of 'truths' which have become trivial and empty . . . Dewey (1954) labeled this a 'social pathology'. (pp. 125-126)

The antidote to thoughtlessness, Greene says, is to go:

> intentionally in search of something and seek out the kind of understandings needed for the search, for moving toward what is not yet known. In this search, a refusal of the comfortable is always required, a refusal to remain stuck in everyday-ness. (p. 175)

To consciously undertake the world and shake off their thoughtlessness, Greene says young people need to have experiences of "startling unexpectedness." Schools need to devise situations that give students opportunities or experiences that will move them from the habitual and the ordinary, experiences that are discomforting and dissonance-inducing.

Numerous studies in the past 10 years relating to a variety of global citizenship programs corroborate the assertions of Greene and Mezirow. These include Malewski & Phillion (2009) and Kambutu & Nganga (2007), who have studied the impact of international work/study experiences on American pre-service and in-service teachers. These authors concluded that disorienting situations played the biggest role in heightening participants' intercultural understanding and global awareness. I observed a comparable phenomenon in former University of Winnipeg students who participated in

student teaching practica in Costa Rica (Kornelsen, 2009c). When participants discussed their experiences, it became apparent that much of their 'global' learning, as they described it (corresponding to Mezirow's description of perspective transformation), was inspired by experiences that were 'disorienting' or 'startled with unexpectedness.' These were experiences typical to immersion life: living with home-stay families; teaching and communicating in a foreign culture; and feeling overwhelmed with 'foreign' circumstances.

This change in perspective – an expanding global consciousness – speaks also to a shift in identity – a global one – for which Dewey (1897) offers an account:

The only true education comes through the stimulation of (a person's) powers by the demands of the social situations in which he (sic) finds himself. Through these demands he (sic) is stimulated to act as a member of a unity, to *emerge from his* (sic) *original narrowness of action and feeling,* and to conceive of himself (sic) from the standpoint of the welfare of the group to which he belongs. (p. 3)

According to Dewey, life experience in the social world helps people realize their connection to a larger community and helps them to know who they are – their social identity – in that community. When Dewey wrote this, over a hundred years ago, he was writing about local and national democratic citizenship. However, if his conception of community is extended to global community and global citizenship, and if social experiences in the world beyond one's domestic borders lead people to *emerge from (their) original narrowness of action and feeling, and conceive of (themselves) from the standpoint of the welfare of the group to which (they) belong* (the whole of the world), then this might explain the changes in international practica participants. Participants

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come to see themselves living lives of greater global consciousness, being members of a broader global community, and feeling a requisite responsibility (all of the studies cited above observed heightened sensitivities to issues of global and social injustice). This is all as a result of experiencing life and encountering demands of social situations in the world beyond the local.

Put another way, the identity of a global community member emerges from living and working with 'foreigners' in a 'foreign' place. As philosopher John Macmurray (1991), a Buberian scholar says, the Self can only be realized in relationship with the Other.

> The idea of an isolated agent is self-contradictory. Any agent is necessarily in relation to the Other. Apart from this essential relation he (sic) does not exit . . . Persons, therefore, are constituted by their mutual relation to one another. 'I' exist only as one element in the complex 'You' and 'I'. (*Persons*, p. 24; quoted in Creamer 1996, p. 34)

Using MacMurray's conception, the Self that is realized or emerges for practica participants – owing to the international nature of the experience – is a cosmopolitan Self. To extend this, it follows then that if we belong to a global community, global Others are needed to help define us and illumine our humanity.

Back to the mall in San Jose, and the question of the veracity of global citizenship practica: one of the most significant transformations these programs may facilitate is transformation of perspective and identity – broadening participant's view of the world and illuminating their place in it. What is the catalyst? It is experiencing the challenges of living life in a society different from one's own.

Relationship Transformation: Feeling 'Connected'

Everyone has a story – and we find our own stories in others. Suddenly this world which seemed so exotic and foreign is more relatable. We all want the same things in life regardless of geography. People want what's best for their kids, men and women want to fall in love, and we all face challenges like finding our way.

- Participant, University of Manitoba field study course in India, 2009

A second significant effect on participants of global citizenship is a heightened awareness of human relatedness amidst a world of difference and diversity. How this may happen was demonstrated one night in Costa Rica in 2003. It was the night that the students and their host families met for the first time in a small school house in Pedrogosso. We had just arrived, and everyone was extraordinarily nervous; the Spanish-speaking Costa Ricans and the English-speaking Canadians, each staring at the foreigners on the other side of the room. A program was presented, and then it was time for student-host introductions. The tension in the room was excruciating, but then something unexpected happened. As our guide/translator was introducing the third student (Dan, a big burly young man) to his host, a short petit grandmother, she ran across the room and gave him a big bracing warm hug, almost knocking him to the floor. The room broke up in peels of laughter; and, with it, the tension in the room evaporated. Something of universal meaning had been communicated. We all felt the same thing I think – we all understood it, and we all witnessed each other 'get it.' And it seemed as if a barrier between us and them, between Costa Ricans and Canadians, had been breached; it felt like we were a part of the same group having a good laugh about the same thing. This is not to say that we saw each other as *us* so much as we *saw* each other. We no longer

looked upon one other as types anymore (foreigners, or Costa Ricans, or Canadians), but as singular and actual persons, with whom we had something in common. It felt like Martin Buber's (2006) description of *I-Thou* dialogue, a rare, unexpected and unguarded occasion when our communication is simultaneously open, direct, mutual and present – an occasion when we encounter each other's common humanity (see Chapter Nine endnote for a post-study revelation).

What exactly happened in that moment on that night cannot be known; but for the next two weeks, since students lived and worked with local families '24/7,' they encountered many more of these connective-like experiences (at least if students' stories – often told with great hilarity – are to be believed). And notably, after the trip, the language students used in writing about Costa Rica and Costa Ricans was markedly different from before the trip. Before the trip, their language tended to be patronizing and objectifying; after Costa Rica it tended toward humility and relatedness. Whether this shift in attitude was directly caused by specific occasions of Buberian-like dialogue is impossible to confirm. However, the outcome – feelings of relatedness and commonality – is what Buber predicted of *I-thou* experiences. Living day to day with others seems to have been a catalyst.[2]

Further on that point, Nell, one of the participants on the trip, talks about the experience six years later:

> When I think back to the trip, the main thing that stands out for me is a feeling of being aware of, 'wow' there's many different ways to live; not everyone lives the way we do. [And] a feeling of being connected to [Costa Ricans] and to the rest of the world, how your life impacts other people and the environment. [And] the

most powerful experience was the home-stay, getting to know my Costa Rican

family (Kornelsen, 2009b, p. 16).

Nell makes a link between living in a home-stay situation, developing a sense of

connection to a wider world, and embracing a broader appreciation of difference. She

seems to have had an experience which moved her toward what Martha Nussbaum

(1997) considers critical to world citizenship, which is:

> cultivating in ourselves the capacity for sympathetic imagination that will enable
>
> us to comprehend the motives and choices of people different from ourselves,
>
> seeing them not as forbiddingly alien and other, but as sharing problems and
>
> possibilities with us. (p. 85)

> Furthermore, and accounting for Nell's shift in attitude, Greene (1995), like

Nussbaum, says the imagination is critical for building a common world amidst diversity

and difference, and it is more likely to happen when we have personal encounters with

others. When we have knowledge of the common details of another's life, it becomes

extraordinarily difficult not to overcome abstractions in dealing with them, and it is less

likely that we will categorize and distance each other. This is especially the case when, as

social psychologist Gordon Allport discovered,

> contact between individuals of different group . . . occurs in a framework that
>
> meets a few important conditions: crucially, it must be on terms of equality and it
>
> must be in an activity where shared goals are pursued in contexts of mutual
>
> dependency. (cited in Appiah, 2008, p. 91)

Nell's home-stay experience, as she and others on that trip described it, met those

conditions.

Whether it is explicated through Buberian-like dialogue or having personal encounters informed by mutual dependency, or interrelated aspects of both, the experience of living and engaging life with 'Others' (in this case, Costa Ricans) led to a heightened awareness of a common connected world, and an enhanced respect for diversity and difference – at least for Nell. According to the research literature, she is not alone; it is a common outcome of international experiential learning programs. It is attested to by Wilson (1982, 1993) in describing the benefits of cross-cultural studies of teachers and students; by Pence and Macgillivray (2008) as they researched the impact of an international field experience for pre-service teachers; by Kiely (2004) reflecting on his students' participation in a service learning practicum in Nicaragua; and by Haloburdo and Thompson (1998) comparing student nursing experiences in developed and developing countries.

According to Saltmarsh (1996),

Dewey's (1916) main aim for education was with breaking down barriers of social stratification which make individuals impervious to the interests of others, (and to) a cultivated imagination for what men (sic) have in common and a rebellion at whatever unnecessarily divides them. (pp. 128-129)

According to the documented experiences of participants, global citizenship practica foster this sensibility; and, along with it, a related and cultivated appreciation for human difference and diversity.

A Sense of Agency and Responsibility

So, yeah, not wanting to go back to that sort of narrow way of thinking or living . . . when I came back . . . I felt it coming home, a sense of empowerment, choice, and zest for life . .

. And it also, I just realize it now, it sparked an interest in volunteerism or serving in my community in some way.

- Nell, Costa Rica participant, 2003

Finally, perhaps the most commonly reported impact of global citizenship practica – particularly those that emphasize community work – is increased self-confidence and empowerment, and a related commitment to engaging on issues of social injustice. I have witnessed this in my high school students (as attested to by Nell above), and heard this from the University of Winnipeg Costa Rica student teachers (referenced above). And it has been broadly reported in the literature since 1984, when Kuh and Kauffman conducted a study of the impact on personal development within study abroad programs.

Lynn Davies (2005, 2006, personal communication, October 28, 2008) has done extensive research in England and the United States on citizenship education and global citizenship education. She has come to several conclusions: First, there is agreement that one of best school-based predictors of whether youth become active citizens is the experience of working in some form of community service. Second, if this is true of local and national citizenship, then schools should make available some form of international experience for teachers and students to facilitate an engaged global citizenry, one that fosters a sense of global agency and responsibility. In short, concrete experiences as members of a global citizenry will spawn the very mindset and practice it so engages. Reports of the impact of global citizenship practica provide credence to this argument.

<h1 style="text-align:center">The Challenges and Limitations</h1>

Global citizenship practica may demonstrate veracity in facilitating traits of world citizenship, but they also face substantive challenges and limitations in so doing, and if not recognized may undermine the very goals to which they aspire with deleterious pedagogical and ethical consequences. For the sake of brevity, I will discuss three significant challenges and limitations.

Thoughtless and Unreflective Experience

The existence of programs like yours is offensive to Mexico. I am here to entreat you to use your money, your status and your education to travel in Latin America. Come to look, climb our mountains, to enjoy our flowers. Come to study. But do not come to help.
- Ivan Illich, April 20, 1968, addressing *Conference on Inter-American Student Projects*

Increasingly, global citizenship programs consist of service learning expeditions, where young people from the global North volunteer in communities in the global South. A while ago, I accompanied one such group to Guatemala – a class of graduate education students and their professor from the University of Saskatchewan. As a part of their course, the group was to work on refurbishing a school in the Lidino town of Panabaj; and help with a food/income security project in the Mayan village of Las Vega.

Several days after arriving in Guatemala, Roberto, a ministry of education official spoke to us about the state of education in Guatemala. He explained that not a single new school had been built since 2000; teachers' salaries had been reduced and most now live on less than subsistence wages; families were not able to afford to send their children to school; and public schools were disappearing. We asked why there was no money being set aside for education. Roberto answered that the structural adjustment policies of the

World Bank and the International Monetary Fund (IMF) precluded this, as they require reduced social expenditures as a condition for continued debt-servicing support. Guatemala's debt was incurred during a 40-year war the government waged against its own people – mostly poor, mostly Mayan – killing 200,000 and displacing 2 million. Rather perversely, the poor of Guatemala are now paying for a genocidal war that was waged against them. Canada is a member and active supporter of both the World Bank and IMF. A day later we heard from Nate, a member of the international watchdog group COPEA who told us how Gold Corp, a Canadian mining company, was strip-mining mountains in western Guatemala, razing mountains, destroying sensitive ecosystems, contaminating drinking water, and displacing whole Mayan villages. Gold Corp had just been granted exploration rights to the region to which we would be traveling. (Consequently, Las Vegans were fearful and suspicious of our intentions).

The point of the story here is that it demonstrates the essential role of critical reflection to experiential learning. Experiential learning theorists from Dewey through Freire and Kolb speak of how learning is rooted in a symbiotic relationship between experience and critical observation and reflection. Dewey (1997) explains further:

> Activity that is not checked by observation of what follows from it may be temporarily enjoyed. But intellectually it leads nowhere. It does not provide knowledge about the situation in which the action occurs nor does it lead to *clarification* and *expansion* of ideas . . . to reflect is to look back over what has been done so as to extract the net meanings which are the capital stock for intelligent dealing with further experiences. It is the heart of intellectual organization and a disciplined mind. (p. 87)

In the case of learning for global citizenship – inculcating global perspectives – a critical aspect of one's reflection on experience 'in the world' must be buttressed with a knowledge of the problems and concerns of others within the global community, and how global economic and political systems impinge on specific communities that are visited (e.g., Who has power, and why? Who is subject to that power? What are the consequences? Whose world is named?). This is especially important in understanding how home communities and host communities are inter-connected and inter-related. Not only is this knowledge important for a more informed global perspective, but it is imperative to combating and preventing conceptions that are patronizing ('You poor person'), ethnocentric ('I know better'), or colonial ('Let me help you').

Following the presentations by Roberto and Nate, members of our group began having serious questions about the purpose of our visit. Were we Canadians not benefiting from our association with the IMF (making the Guatemalan government beholden to Canadian banks), and Gold Corp (capitalized by the Canadian Pension Plan), and therefore complicit in contributing to the very social and economic issues we were hoping to help alleviate with our volunteer work? These unexpected, yet fortuitous presentations compelled members of the group to reflect (those that were willing and able) on their relationship and experiences with their Guatemalan hosts. Their ideas of the situation in Guatemala and their connection to it were *expanded* and *clarified*. This knowledge humbled and equalized their relationships, and it informed future experience, as Guatemalan hosts began to be seen as allies in a global struggle against injustice, not as objects of academic curiosity or recipients of volunteer philanthropy.

The experience in Guatemala was fortuitous; participants were afforded the opportunity and the information necessary for critical reflection. However, such reflection does not always happen. People like Marc Epprecht, professor of development studies at Queen's University and facilitator of numerous work-study excursions abroad, worry that unreflective or unguided experiences may harden Northern students' pre-existing negative stereotypes or patronizing attitudes of the South. Kate Simpson (2004), writing about the 'gap year' experiences of British youth, sees this as a major flaw and danger for those volunteering in the South. When people encounter new experiences and interactions in these programs without critical reflection, she says, there is a strong tendency to interpret through a prior explanatory lens. In the case of the Global South, this lens is one that is patronizing, distancing, colonial and uncritical.

Every article I have read on experiential learning for global citizenship, whether written by researchers or practitioners, acknowledges the importance of incorporating or encouraging guided critical reflection before, during, and after the experience abroad. Interested authors as diverse as Ben Sichel (2006), a Canadian high school teacher, and Sara Grusky (2000), an American medical doctor, speak of including some grounding in the political, economic and cultural context of the country that is visited, and particularly its relationship to the home country.

Further to the importance of informed reflection, Haloburdo and Thompson (1998) found that, in comparing the international learning experiences of nursing students (short term – long term; developed – developing countries), the greatest impact on learning outcomes (as per global citizenship traits) was not length of program or place of stay, but pre-experience preparation, including opportunities for critical reflection.

Recently, in 2010, I interviewed previous participants (Lebanon and Senegal) and facilitators (Cote d'Ivoire) of study abroad and service learning courses based in Winnipeg (high school and university). These individuals agreed on the negative ethical and pedagogical implications of unreflective experience, and of the importance of informing prospective practica participants of the current global political and economic reality. A critical challenge for global citizenship practica programs is providing opportunities for critical reflection, reflection that cultivates a global perspective and fosters global mutuality.

I-Thou Relationships and Issues of Power and Privilege

For where un-reserve has ruled, even wordlessly, between men (sic), the word of dialogue has happened sacramentally - Martin Buber, 2006

As argued earlier, one of the greatest benefits of international travel is the potential of experiencing Buberian-like *I-Thou* relationships across cultural difference. However, given that most global citizenship practica are characterized by relatively rich students visiting relatively poor countries, what happens when cultural differences are coupled with extreme economic divides? Is it possible to experience connections of mutuality and, if so or not, what are the implications for visiting students and their relationship to the host community/culture? These were questions with which I was confronted in the summer of 2009 as I accompanied a group of graduate students on a University of Manitoba field-study course to India. What follows is a journal account of the event that precipitated those questions.

> *Last night while the rest of the group was being 'hawked' by the merchant class, I*
>
> *went outside to sit down on the steps to breathe. Within a few minutes, in the*

darkness, I saw a young girl slyly moving her way across the parking courtyard;

she had me singled out; she had a bunch of bangles to sell. I was looking for

company, didn't care if she sold me stuff. I'm sure she saw me as $; she was very

practiced in striking up a friendly conversation with a tourist: young girl, didn't

get an education, father blind, blah, blah blah.

Her name is Alisha. She taught herself English to survive on the streets selling

stuff, which she has been doing since she was seven. She is just a few months

older than Jonathan who is traveling alone in Europe (And I hope he is also 'met'

by older people in his loneliness.). She taught herself English to survive on the

streets selling stuff, which she has been doing since she was seven. She showed

me letters (probably part of the act) that former tourists had sent her from places

like Sweden. She had an obvious practiced charm, but a sadness and tiredness

(hopelessness?) that didn't seem so practiced. It broke my heart. Hmm . . . how

can we humans continue to quest to break through our suspicion and fear and

laziness to see and meet each other?

Alisha and I had been talking for about half an hour when the rest of the group

began trickling out of the door behind me. And I'll never forget what happened

next. She looked at me rather sheepishly, as if apologizing for what she had to do

now (it is this look, and her subsequent refusal to sell me her bangles 'because

they're just cheap plastic', that gives me hope that perhaps we had met, however

fleeting and fraught with her needs and my suspicions) and turned from me to my

friends coming out the door. And she began to 'sell'. And this is the other thing I'll

never forget, how my friends looked at her. They didn't; they hurried by, looking

to escape, and rescue me the vulnerable one, looking to extricate me from the

wiles and guiles of this hawker.

So what does this mean? How can it be different, this relationship between

middle-class visitors from Canada and the street-hawker class of India? I don't

know; perhaps this is the price we pay – rejecting people – for the luxury of being

voyeurs in a place of extreme poverty and desperation. We don't belong here, like

this.

I can hear the critical theorists protesting, "How dare you speak of 'meeting'

someone – of seeking mutuality with the Other in circumstances of complete and

utter power differential?" Alisha is desperate and completely dependent on rich

tourists for her survival and that of her family. I am an incredibly wealthy voyeur.

I had enough rupees in my wallet to set her family up for months. The power

differential (at least, economic) is total and complete. How, in these

circumstances, can I speak of a mutual and open 'meeting'? Perhaps it is not

possible; but, if that is the case, then is any meeting of any kind ever be possible?

Sure, this is an extreme case, but aren't all relationships fraught with power

differences? Maybe I need to ask Alisha; she is in a better position to answer the

question, and inform the implications for global citizenship and global citizenship

learning for Western youth. (July 29)

This encounter with Alisha, and the questions it raised about 'meeting,' speaks to two

inter-related challenges of global citizenship practica. The first has to do with meetings

across economic divides; are they possible? Friere (2008) believed that differences in

economic class are the most difficult of human divisions to reconcile, given the inherent

objectifying nature of the oppressor class. Invoking a critical and Freirian perspective, my relationship with Alisha was solely determined and shaped by me, a representative of the oppressor class – it was my named world we were in, not hers. Alisha did not have an identity in our relationship; she was simply doing what she needed to access my world and survive (e.g. speaking English, showing me letters from abroad, telling me stories she thought I wanted to hear, etc). We were not collaborating on naming a common world, but only reproducing mine. In short, under these circumstances, a critical theorist would argue there was no meeting, nor could there be.[3] This begs the question then: do global citizenship programs operating in the South wittingly or no, foment and reproduce Other-ing perspectives? Simpson (2004), in her research on the 'gap year' industry in Britain, believes so. Invoking Edward Said, she claims that 'gap year' programs, where youth volunteer in Third World countries, create spaces that are distancing and are "populated by Third World needy Others" (p. 683).

However, notwithstanding the difficulty of communicating across economic divides and the dangers of Other-ing in contexts of economic disparity, I believe the encounter between Alisha and me (whether we 'met' or not) also speaks of its critical value, and to the importance of encouraging these kinds of conversations. To become a fully cognizant and engaged member of an interconnected global community requires coming face to face – emotionally, intellectually, spiritually – with the world's real and raw power and economic imbalances, and the consequences of these inequities on human relationships, both personal and global. Not only will this facilitate awareness, but also it should lead to questions about the reasons behind global inequality, injustice and servitude, questions that might not be raised with the same veracity, urgency, or insight,

if not encountered personally. The challenge for educators of global citizenship is daunting: how to facilitate these personal encounters, between privileged and not, in ways that are not distancing, objectifying or patronizing. Freire doubts they can happen; Simpson has witnessed examples where they do not; I believe educators must find a way to make them happen, for the sake of global community.

The second related challenge raised by the Alisha story has to do with the fact that current programs of global citizenship privilege a global elite – people in the United States, Canada, Australia and Britain who can afford thousands of dollars for educational excursions (Shultz & Jorgenson, 2009) – and they have an impact, conscious or not, on local communities and cultures. As Jennifer Ladd (1990), analyzing the impact of United States students on Indian society, asks,

> How are the [Indians] affected by our process of growth and learning? Are we in danger of using other cultures for our own needs, this time taking personal growth and cross-cultural awareness instead of cotton and tea? Are we exploiters or imperialists unconscious of the consequences of our learning? (p. 123)

Or, as a participant in the Guatemalan program last month opined, "Is Las Vega just a petri-dish for our study program? We should be working together, us and them; otherwise, are we not just voyeurs, using our Guatemalan hosts for our own pedagogic ends"? Given the goals of educating for global citizenship, international experiential educators must grapple with these ethical questions. Illich (1968), Lutterman-Aguilar and Gingerich O. (2002). and Epprecht (2004) have written critically on these issues, arguing that relationships between hosts and visitors must be reciprocal and mutual, one where both are collaborative partners in articulating work-study objectives, and derive equal

benefit from the experience. Others who have participated in practica abroad argue (e.g., Reimer, personal communication, February 18, 2010; Silver, personal communication, March 10, 2010) that unless practica participants first recognize their inherent privilege and power, relationships of reciprocity and mutuality are impossible, both individually and collectively.

Finally, global citizenship practica remain a practice of a global elite. Alisha and her friends will not be coming to visit me in Canada; it remains my privilege to visit them. And because of my material circumstance (class) I will always be in a position of naming the world vis-a-vis Alisha. And herein lies, I think, the biggest challenge/limitation for global citizenship practica. It is only a tiny fraction of the world that is privileged with this experience, and this invariably impoverishes the very meaning, quest and practice of global citizenship that these programs are intended to foster. For if Macmurray is right that the Self can only be realized in relationship with the Other, then does it not hold that the voices of Alisha and all others in the Majority World are needed to complete our understanding of global community and of our relationship to it?

Balancing Challenge and Security

Finally, if the experience abroad is to inspire transformative leaning, then one of the most important challenges for global citizenship programmers is to design the experience so as to meaningfully challenge – affording opportunities for "startling unexpected-ness" – but not to overwhelm. Providing this balance is a basic principle of experiential education (Citron & Kline, 2001). As Dewey (1997) writes, the key to growth and learning is:

the presence of difficulty to be overcome by the exercise of intelligence [and] it is

part of the educator's responsibility to see equivocally two things: First, that the

problem grows out of the conditions of the experience being had in the present,

and that it is within the range of the capacity of students . . . The goal is to lead

out into an ever expanding world of subject-matter of facts, information, and

ideas. (pp. 79, 87)

I have witnessed both responses to this form of experiential education. Most often, I have

seen students who, after mastering the challenge of 'Costa Rica' have thrived and

exhibited a heightened sense of confidence, a desire to travel and learn more about the

world and a willingness to engage on issues of social justice. Their change exemplifies

Dewey's (1997) process and goal of learning: continuous reconstruction of experience,

leading to an ever-expanding world and an ongoing desire to learn more. But on a few

occasions I have witnessed the other: students numbed and overwhelmed with anxiety

(e.g., home-stays, language barrier, culture shock, realities of global injustice), and upon

return showing signs of alienation, reduced self-confidence and cynicism.

One of the difficulties in designing a program that meets both objectives –

challenge and security – is that, as Kolb says, students come to the experience not as

blank slates, but as individuals with different histories, aptitudes and perspectives. Not

only must this be taken into account in program design, but also, because of the variable

and unpredictable effects on individuals of living in foreign cultures, it requires of the

facilitator an ongoing vigilance and response in the field. As Dewey (1916) alludes, this

demands of the educator sage-like insight: knowing when to intervene, and when to let

be, and for whom.

Summary and Study Implications

Rooted in the experiential and constructivist learning theories of Dewey, Freire, and others, high school and university global citizenship practica are said to have a transformative impact for participants, inspiring commitment to ideals of global citizenry. What is the veracity of that claim? According to the scholarly literature, and my personal experience, these programs, by having participants experience the intimacies and day to day challenges of living life in a foreign culture, cultivate three important qualities of global citizenship: a *global perspective and identity;* an *awareness of global interconnectedness*, tied to a heightened respect for diversity and difference; and a sense of *agency and responsibility.*

However, global citizenship practica face three substantive challenges. First, if participants are not afforded opportunities for critical reflection – a cornerstone of experiential learning theory – it may thwart *global-minded perspectives*, as attitudes of dominance, ethnocentrism and separate-ness may prevail. Second, ethical issues of power and privilege must be addressed if participants are to experience an authentic sense of *global connectedness*. (And for the sake of global community, it would be nice if as many people from the South came here to help and study us.) Third, global citizenship programs need to strike a pedagogic balance between challenge and security if they are to foster a sense of *agency and responsibility.*[4]

The 2003 Costa Rica program was typical of the global citizenship practica analyzed above – in its education philosophy, prospective learning outcomes, and potential risks and challenges. Since the efficacies and challenges of these global citizenship practica are well documented, they informed the Costa Rica experience and

thus helped shape several of the study's key questions. Most obviously, when participants examined the Costa Rica experience and its impact, how did their memories and perceptions relate to the hoped-for transformations delineated above (were they lasting?), and how did they inform their pedagogic means? More dis-quieting, were the ethical and pedagogic challenges cited above manifested in participants perceptions and experience as well, and if so how? And finally, did participants' memories and stories and perceptions match mine (embedded throughout the chapter above); what were the corroborations; what were the divergences; and how did these broaden our collective horizons?

I turn now to a discussion of the study's research approach and methodology, the means by which I explored the research questions.

Endnotes

[1]   Geraldine Balzar (personal communication, May 2, 2010) Education professor University of Saskatchewan, who takes high school students and university graduate students for similar two week excursions to Guatemala, agrees with this analysis. She observes similar reactions in her students.

[2]   An important question, and curiosity: What are the differences in pedagogical impact between 'embodied' meetings and various forms of 'dis-embodied' meetings (books, letters, internet, telephone, *SKYPE,* etc)?

[3]   This experience is informed by Clinchy (1989) and other feminist writers who speak of the indispensability of a knowing that is derived from personal experience.

[4]   Rebecca Tiessen, professor of International Development Studies at Dalhousie University was asked recently whether given the problems with internships abroad if global citizen-like practica are warranted. Her response was: "The risks of no cross-cultural communication, which I see as increased stereo-typing, racism, lack of understanding, lack of respect for other cultures, etc. are far greater than the problems these internships create" (cited in Sichel, 2006, p. 13).

Chapter 4

Study Approach, Design and Methods

A research method is only a way of investigating certain kinds of questions. The questions are the important starting points, not the method as such. Rather, the method one chooses ought to maintain a certain harmony with the deep interest that makes one an educator (a parent or a teacher) in the first place. (pp. 1-2)

- Max Van Manen, 1990

A global citizenship practicum and its 2003 participants were the focus of this study. Many of those students had transformative learning experiences, or so they said immediately following the practicum (see page 57). My research interest had to do with the nature of that experience and how these former students viewed the Costa Rica event today, in light of who they are now and what they do; and how this might inform global citizenship and peace education, and my own teaching practice and understandings. I was curious to know what participants remembered of the experience; how they talked about it and understood it; what they said about its impact on the course of their lives. How did it compare to how I remembered the experience, and its impact on participants, and the original learning objectives of the program. How did participants' discourse inform this type of human experience, enlighten programs of this nature, and educate its facilitators?

Given that I was seeking to understand how this experience related to my broader teaching interests and philosophy, the approach that I believed to be most suitable for addressing these queries fit within a qualitative research tradition. In this chapter I elaborate on my rationale for taking this approach, outline the specific research

methodology (ies) I employed, describe the data gathering, analysis and interpreting process, and provide several prefacing considerations about how the case study data are reported in subsequent chapters.

Qualitative Research

Recently scholars of qualitative research have been somewhat reluctant in providing concise definitions of qualitative research (Creswell, 2007); perhaps this is indicative of the fluid and ever changing emphasis of qualitative research. Nonetheless, here are Denzin and Lincoln (2005) in Creswell (2007):

> Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of meanings people bring to them. (p. 36)

This definition speaks to a research approach that seeks meaning and understanding, and which includes the voices of research participants and the reflexivity of researchers. It assumes an epistemology that is constructivist, and an ontology that is multi-subjective. Its major modes of data gathering are experiencing (participant observation), enquiring (interviewing), and examining (studying materials prepared by others) (Wolcott, 2001).

When explicating qualitative research philosophy, contrasting/comparing it to quantitative or more positivist research approaches is helpful. Van Manen (1990) traces

current qualitative practices to mid-20th-century Europe when the 'human science'

movement began calling into question the veracity of quantitative research approaches

for all topics of inquiry. In particular, the movement questioned the appropriateness of a

natural 'scientific' research methodology for questions that had to do with understanding

humans as conscious persons.

> The difference between natural science and human science reminds of what it
>
> studies: natural science studies 'objects of nature', 'things', 'natural events', and
>
> the 'way objects behave.' Human science, in contrast, studies 'persons' or beings
>
> that have 'consciousness' and that 'act purposefully' in the world creating objects
>
> of 'meaning' that are ' expressions of how human beings exist in the world. (pp.
>
> 3-4)

This distinction is foreshadowed by two of Aristotle's forms of knowledge, *techne* and

phronesis; *techne* having to do with knowledge of objects, *phronesis* having to do with

knowledge of persons, fellow subjects in relation to oneself. Dunne (1993) renders the

distinction: *Techne* is the concept that lays down the Western tradition of purposive

rationality. It is a form of activity that

> issues in a durable outcome, a product or state of affairs . . . which can be
>
> precisely specified by the maker before he engages in his [sic] activity . . . and
>
> provides it with its end. Techne is the kind of knowledge possessed by an expert
>
> maker. (p. 9)

Phronesis on the other hand is a knowledge that is practiced

> in a public place with others in which a person, without ulterior purpose and with
>
> a view to no object detachable from himself [sic], acts in such a way as to realize

excellences that he [sic] has come to appreciate in his [sic] community as constitutive of a worthwhile way of life . . . a knowledge that is more personal and more experiential, more supple and less formulable than knowledge conferred by techne. (p.10)

Hence, "Aristotle believed that if one's subject matter is the practical and communal life of persons, then one must renounce the methodological purism of *techne*" (p.18).

What are the implications for my study, and why my preference for a qualitative approach? Since the essence of what I was looking to understand concerned a profoundly human experience – personal transformation – in which I myself participated, a research approach that calls for open and democratic input of research participants and personal involvement of the researcher was more fitting (and perhaps more valid) than a more positivist objectivist approach. Ellis (1998) and Van Manen (1990) talk about the unique and indispensable value of a researcher's 'caring concern' or 'worrying mindfulness in data gathering, analysis and interpretation. Furthermore, if what Freire (2007) says is true, that our society is "rapidly making objects of most of us" (p. 33), and where much of educational research is driven by economic purposes and utilitarian and technical means (Kamberelis & Dimitriadis, 2005), then teacher-researchers have a responsibility to resist, for the sake of their worlds and their students. Knowledge construction that is rooted in deliberative, dialogic and democratic approaches helps participants to name their own world, to become Subjects. Also, on a personal level and particular to this context, a research methodology that detaches researcher from researched presents an ethical quandary. For if students of mine encountered a transformative learning experience in the context of a dialogical relationship with me, then is that learning and

subsequent reflection not a subjective and inextricable part of the knowledge for which I (re) search?

This is not to say that a positivist approach would not have helped inform the question. Indeed it could have, particularly as it related to the behavioral and quantifiable outcomes of the Costa Rica experience, and with its emphasis on careful and exacting attention to the research question and its objectives (Willis, 2007). However, since I was personally and deeply connected to the phenomenon which I was researching, and because I viewed the research participants as fellow subjects, a human science methodology was more fitting.

<div align="center">**Specific Qualitative Research Methodology / Theoretical Rationale**</div>

While my research approach was qualitative and interpretist in perspective, the particular research methodology I employed was Case Study (and informed by several other qualitative traditions). The validity of my research approach is based on whether it passes the test of understanding (*verstehen)*.

Case Study

A case study approach involves the "study of an issue explored through one or more cases within a bounded system." (Creswell, 2007, p. 73). Whether it is an all encompassing research methodology is debated. Stake considers it a choice of what is to be studied (in Creswell, 2007). Others see it as a strategy of inquiry, a methodology, or a comprehensive research strategy (Denzin & Lincoln, 2005; Merriam, 1998; Yin, 2003, in Creswell). Creswell sees it as all four: a methodology, a type of design, an object of study, and a product of inquiry. This is the perspective I took. Case study research, he says is a "qualitative approach in which the investigator explores a bounded system . . .

over time, through detailed, in-depth data collection involving multiple sources of information" (p. 73). The intent is to understand an issue or problem using the case as a specific illustration. Or as Swanborn (2010) specifies, "a case study is the study of a phenomenon or a process as it develops within one case" (p. 9).

A case study approach suited my research quest in that my interest was focused on a particular group of individuals who underwent a shared experience, with ongoing reverberations. Doing an in-depth study of a bounded system – in this case the Costa Rica global citizenship program and its participants, including interviews with participants and my co-facilitator, consulting course materials, and written personal reflections – provide a rich data source for eliciting understanding, and a frame around which to organize and de-limit my queries. The case: A particular high school global citizenship practicum program and its participants. The question: What was the program's long-term impact for students, as explored through memories and meanings of participants and co-facilitators eight years later, and how did this speak to the effectiveness of the program, its facilitators; and what are the pedagogical implications for other experientially based high school global programs? In short, using Creswell's conception, the intent was to understand an issue or problem using the case as a specific illustration.

Other Informing Methodologies

Even though I employed a case study approach as research methodology, the object of study and product of inquiry, three other qualitative traditions helped illuminate my research quest: phenomenology, narrative inquiry and grounded theory.

Phenomenology as a philosophical tradition originated with Edmund Husserl (1859-1938), who applied the term to the study of how people describe things and how

they experience them through their senses. Phenomenological research seeks to understand the essence of people's shared experiences and people's recollections of those experiences. Van Manen's (1990) description of phenomenology resonates with my understanding of the basic purposes of education and its research: to help facilitate human becoming (In the Freirian sense, this includes experiencing *conscientization*, and becoming Subjects and naming one's own world). According to Van Manen, to do research is always to question the way we experience the world, to want to know the world in which we live as human beings so that we can live more thoughtfully, more humanly.

What are typical sorts of questions or problems phenomenological research engage? According to Creswell (2007),

> The type of problem best suited for this form of research is one in which it is important to understand several individuals' common or shared experiences of a phenomenon. It would be important to understand these common experiences in order to develop practices or policies, or to develop a deeper understanding about the features of the phenomenon. (p. 60)

This certainly fits the gist of my research quest: How did an experience many years ago contribute to who you are today and how you see/are in the world?

Moreover, with regard to the researcher's stance, Van Manen (1990) argues that one can only effectively inquire into what one cares about deeply. Moustakas (1994) believes that (heuristic) inquiries should focus on intense human experiences, one with which both researcher and participants have been involved, and one requiring the reflexive participation of the researcher. Since the Costa Rica trip was an extreme

experience for many, and I was intimately involved and continue to ponder its implications, it certainly fits the requirements of heuristic phenomenology. Ultimately, though, this is not essentially a phenomenological study as not one narrow band of essential lived experience was mined for its collective meaning or understanding.

Narrative Inquiry (NI) begins with experiences as expressed in the lived and told stories of individuals. And Xu and Connelly (2010) make the point, "There are few other forms of inquiry, apart from phenomenology, that are as explicitly defined in terms of the study of experience" (p. 355). In *NI*, people's stories serve as portals to experience, to understanding phenomena. *Thinking narratively* is a methodological construct, and a way of thinking about phenomena. Much of the memory of the experience in Costa Rica and its effects are evoked and conveyed through constructed narratives. Moreover, many of the stories participants told, and I remember, contain singular and life-changing epiphanies. Storytelling plays an important role in bringing meaning to an event; hence, narrative inquiry also seems a fitting and appropriate approach to furthering my understanding. Senehi and Byrne (2006) argue that storytelling is a way of conveying a truth that is impossible to grasp any other way. For this reason when reporting participants' responses I often limited editorial verbiage – letting phrases, quotes, narrative constructs rest unvarnished and 'un-be-told'. Senehi (2009) also raises a critical concern; we facilitators of storytelling need to be mindful of asymmetries of power: Whose stories are being told, and to what end? It is something I tried to be mindful of throughout the research project, attempting to equitably represent perspectives of participants, and acknowledging that host community voices were absent.

Finally, *Grounded Theory*. According to Charmaz (2006),

grounded theory involves taking comparisons from data and reaching up to

construct abstractions and simultaneously reaching down to tie these abstractions

to data. The grounded theory research process is fluid, interactive, and open-

minded (p. 181); (*and*) researchers are part of what they study, not separate from

it. (p.179).

Lofland et al (2006) say that a key to doing good research is being open and adaptable to

the myriad of unplanned changes that will happen, all of which may affect data

interpretation – things like research circumstances, data collection processes, and

interpersonal relationships. Charmaz' response? Do not to impose or succumb to

preconceived notions/expectations/theories on the data or data collection process for fear

of contaminating the eventual findings and not allowing the 'data' to speak. This 'back

and forth' methodology was a means of negotiating the tension between order and chaos,

and served as a 'grounding' guide (governor?) for the research project. This certainly

happened during the 'writing up the data' stage, the product being chapters five through

nine. Charmaz reminds us are that data are organic and that the research process serves

their 'unveiling'. And as Moustakas (1994) says in reference to the inductive nature of

grounded theory research: "Where do the insights, hunches and generative questions

come from? Lived experience" (p. 7). In my case, the past nine years.

Each of the above three methodological traditions additionally informed my

research questions and spoke to my research proclivities: phenomenology for its quest of

the essence of human and shared experience, narrative inquiry for the meaning that

stories elicit and convey, and Charmaz' grounded theory for its respect of evolution and

emergence, and its fitting metaphors which link research, analysis and interpretation.

Finally, the research project was framed and conducted as a case study. The data primarily came from interviews with participants, the program's co-facilitator, program documents, and personal reflexive writing since 2003. The interviews were flexible and phenomenologically based, and open to narrative and story. Data collection, interpretation, and analysis respected the emergent spirit of grounded theory, and the unveiling process that started eight years ago.

Validity

What of validity? In the current academic and political climate where many question the design choices, purposes and trustworthiness of qualitative studies, it is important to be open with the purpose of one's study and one's epistemological perspective (Kore-Ljunberg, Yendol-Hoppey, Smith & J. J.; Hayes, 2009). Much has been written about validation in the context of qualitative research, what it means and how it is best achieved. At this place in my life and career, I am most interested in understanding (*verstehen*). It is an approach / response to the question of validation that is affirmed by Harry Wolcott, as paraphrased by Creswell (2007)

> (Wolcott) suggested that validation neither guides nor informs his work. He did not dismiss validation, but rather placed it in a broader perspective. Wolcott's goal was to identify 'critical elements' and write 'plausible interpretations' from them. He ultimately tried to *understand* rather than convince. (p. 205)

This echoes Ellis' (1998) perspective on the process of validating qualitative findings: clarifying the interpretive account to make it more comprehensive and comprehensible. This can only happen she says in dialogical encounters with others, as horizons are fused and broadened.

I believed, along with Patton (2002), that if I made understanding a guiding principle for gathering and interpreting data and a measure of its trustworthiness, then those issues which animate concerns over validation would be attended to. In the end my study will be judged by whether the study's findings improve quality of experience (Xu & Connelly, 2010); help people live more thoughtfully and more humanly (Van Manen 1990); help us take responsibility for our continued growth and contribute to solving the problems in our communities (Rorty, 1982) – and whether my research colleagues recognize themselves in this account and it passes the test of verisimilitude.

Data Gathering / Participants / Role of Researcher

The program's participants formed the study's research cohort: thirteen students and two supervising teachers, including me. My plan was to interview volunteers from this group, including the other supervising teacher. I had remained in touch with a number of the participants over the years; several lived in Winnipeg, but most lived elsewhere in Canada, United States and Spain. I still had their original participant/parent contact information on file from project consent forms completed in 2003. I used this information to begin contacting participants and, in some instances, used it to begin questing for more updated accurate contact information with which to get in touch. Upon contact through email, the nature of the study was explained to prospective participants, describing their potential role in the process, citing possible risks and benefits (e.g., benefit: help further an understanding of the efficacy of global citizenship education programs; possibly enlighten ones life choices; risk: existential angst that comes from reflecting on ones life, and a sense of time wasted), and invited their un-coerced participation. (See Appendix C: *ENREB* protocol form, letter of information and request

for consent, and informed consent form). Of the 14 participants, 13 initially expressed interest in being involved, but in the end, eleven ended up participating, including my co-facilitating colleague.

Upon agreement to participate, arrangements were made via telephone or email to meet at a mutually acceptable site (or *SKYPE* meeting) to conduct the interview. Several days in advance of the interview, a set of the interview questions was sent to the interviewee for her / his review (see Appendix). Before participating, each volunteer participant was asked to sign a consent form (see Appendix). Each interview was audio-taped and ranged in duration from 40 to 60 minutes. All interviews were conducted live and face to face, except in one circumstance, the interview with Maya was carried out via *SKYPE*. Each interview was transcribed within four days of the interview, and a copy sent to the interviewee for their written and, when possible, oral response, inviting any corrections, deletions, additions, further insights and elaborations. The first interview was conducted at the end of June, the last one, at the end of August.

The interview data were supplemented with relevant texts: the original course outline and accompanying written materials, writing and story-telling I had done on the topic since 2003, as well as reflexive writing (journaling) as the study unfolded and the conversations transpired. As Schnee (2009) says, the stories of researcher and researched overlapped, and necessarily informed each other. The interview with my colleague, Adrienne, followed a format similar to the others, including broad ranging queries on the nature of the program and its pedagogical impact, and more specific questions of her experience and what she witnessed of students' experience. Adrienne has spent much of

her life travelling and living in different parts of the world. Her experience, situated as it was in time and space, enlightened and richly augmented participant perspectives.

Finally, since I was an interactive part of the 're-search', it is important to note an affecting personal proclivity. A major theme in my growing up years, one that informed my identity and shaped my pedagogical curiosities, was living and navigating the borderlands between different cultures, ethnicities and worldviews. In the first seventeen years of my life I lived in ten different places, including two cities, a Hutterite colony, three different Mennonite towns, and a remote First Nations/Metis/ French/Ukrainian community. I came to feel like a transient outsider on a perpetual quest for home (*heimat*), not unlike my *Kleine Gemiende* Mennonite forebears. I worried that this propensity – a quest for home and a yearning for experiencing commonality and familiarity – might affect how I analyzed and interpreted the research data, as it was a motivating factor in working with global citizenship practica in the first place (see chapter one). I came to realize the dangers of this inclination on a recent research trip to India:

> I learned of my almost militant-like propensity to see and feel the common humanity in the cultural and economic diversity around me. My journal is filled with examples of seeing universalizing conceptions in diversity and difference, from religious practice to market place interaction. But, is this tendency not as problematic as viewing the peoples of the world as exclusively different and separate? Seeing the truth of a common humanity in the human condition and in lived life may be important to sharing a planet and living together peaceably; but does it not also flatten and de-texture humanity? There is real difference and

uniqueness in the world; and by not noticing or smoothing out differences and

focusing on the common, are we not also denuding the world of its richness,

limiting what can be learned from one another, narrowing responses to common

problems, and avoiding necessary conflict and debate over issues of global

import? (Kornelsen, 2009a)

Throughout the research process – interviewing, conversing, analyzing, and interpreting –

I needed to remind myself to respect a balance between the similar and the different,

resist the temptation to go 'home', and recognize that the tension between universalism

and pluralism is central to the cosmopolitan mindset.

Data Analysis

Raw data mainly included interview transcripts, contextualized by texts such as

the 2003 practicum curriculum document, related memos, student writings, information

briefs, and personal journal entries. The data were analyzed by generally following

Creswell's (2007) data analysis spiral, beginning with several 'naïve' readings of the

compiled transcripts, sketching ideas and watching for emerging patterns (Wolcott 1994

in Creswell). In the describing, classifying, and interpreting phase, specific categories

were identified and coded, with particular attention to stories, experiences and their

contexts. Throughout the process I checked and tested my interpretations with research

participants ('member checking'), research literature and personal previous writing.

As anticipated, the data analysis process was rife with chaos: reading and re-

reading transcripts, texts, and journals; coding and categorizing, checking in with my

fellow researhers, and then re-coding and re-categorizing; and then drinking wine, going

for saunas, and talking to trees; and then realizing I was writing an autobiographical

study or a phenomenology, or a story, not a case study; and then needing to think about it all over again. Qualitative research veterans offered reassuring advice: Creswell (2007) speaking to the messy nature of qualitative research and how researchers often learn by doing, advises of the importance of insight, intuition, and impression. Ellis (1998), warning that understandings of research problems or questions may change dramatically through the process of research analysis, suggests visualizing interpretive inquiry as an unfolding spiral.

More specifically, this is what the sifting and analysis process looked like: I personally transcribed each interview, during which time I jotted down notes, including surprises, connections, arising themes and any other surreptitious impressions that presented. I then sent the transcriptions back to their originating voices for any editing and further insights they so wished to add. Three months later, I came back to the edited transcriptions, and did several 'naïve' readings. It was actually only one, followed by two less naïve readings where I began highlighting and coding emerging themes and categories. All applicable text was filed into requisite themes. By December 31, I had delineated 19 categories, one category with 10 sub-categories. So I stepped back and, upon the unspoken advice of a favoured muse, read each transcript for its unique voice and perspective. Until this point the sifting process had focused on seeking the common theme, the emerging similarity, the surprising connection (in other words, going where I've gone since I've been 12), unwittingly leveling the unique, the distinct and the individual. Now reading and re-reading the transcripts, not in a quest to link it to some external and larger commonalities, but to listen for their unique and individual voices, felt liberating and honest. The point was to uncover essential distinctives as related to

individuals' Costa Rica experience. I ended up developing a one-page synopsis of each individual participant, a essentials derived from the interview – what their life was now, what they remembered of Costa Rica, and how they made sense of it today. And I sent it off to the author-ees for their edits, revisions and permission.

In addition to illuminating unique and individual experience and memory, the exercise helped unveil perspective and nuance I had overlooked by concentrating on themes, categories and patterns. But also most remarkably, six weeks later, when I returned to my 19 categories and 11synopsizes, four or larger five themes were clearly evident, and three matched or closely corresponded to themes from scholarly literature on global citizenship practica (see chapter three). I winnowed the 19 categories into four; all of the original categorized text was retained, just rearranged. It was as if by changing my focus from the common to the particular, the common became more evident – and richer.

Initially allowing for the 'emergence' of codes/themes in the first several readings, and then opting for categorizing the emerging data into pre-existing categories (those in chapter three), echoes the mixed reaction of qualitative research theorists. Marshall and Rossman as well as Crabtree and Miller discuss a continuum of coding strategies from pre-figured to emergent categories (in Creswell, 2007), depending on the academic disciplines. Creswell encourages a mix of both, beginning with *a priori* codes and then being open to additional codes emerging during analysis. In my case, the opposite happened. The *a priori* categories presented themselves only after an analysis of the emergent codes and themes, and after changing focus from general to particular.

After writing an interpretative and analytical description of the data (chapters five – nine) a copy was sent to each research participant for her or his response, for 'member

checking.' And finally, the 'findings' were contextualized in a framework from the literature. It should be noted that I endeavoured to protect the anonymity of participants throughout the process. One of the ways I did so was by using pseudonyms.

Time-line of study

The first interview took place at the end of June 2011, the last one at the end of August 2011. Transcriptions were sent to interviewees within four days of their interview, and as noted above, inviting any corrections, deletions, additions, further insights and elaborations. In January 2012, I wrote a one-page profile assembled from the interview data of each participant, sending it to each for their permission and edits. Finally in May 2012, as noted above, I sent chapters five - nine to each participant soliciting their input so as to make my account of their words more fitting, accurate and satisfying.

Potential Limitations and Pitfalls

Despite participants being given the opportunity to talk about how they thought they were seen and experienced by host families, the obvious and most troubling limitation of the study was the absence of host community voices. Perspectives of our Pedrogossan hosts would enrich, broaden, deepen, challenge, and corroborate the meanings that we made 'here.' It also forewent an opportunity for building community, revisiting a shared and momentous inter-cultural experience, and creating a unifying *life-world*, made up of Canadian students and Costa Rican community members – leading to naming and understanding our human-ness. But for reasons logistic – time and money – this did not happen. At some point, I hope to do a follow-up study– the topic: *Remembering the Canadians: Hosting a Canadian high school global citizenship*

practicum in 2003. I have a good friend and colleague in Pedrogosso who has offered his support and assistance.

A second significant potential limitation had to do with issues of power and authority, and of the 'researcher/observer' effect, where interviewees (all of whom were former students, excepting the co-facilitator) might have censored and shaped what they said to satisfy me and my research interests. This was mitigated somewhat by participants' age, all were adults now and many years had passed since they were my students, and by participants' diversely assertive personalities – even back then, many spoke their minds freely to me (or so it felt), and did so now. In the interviews, and in written correspondence, I did my best to create spaces of openness, collegiality, and respect for 'truth-speaking'. Participants were given a number of opportunities (oral and written) over ten months to edit, change and re-vision their offerings. Finally, though, I concur with Xu & Connelly (2010), referencing Hunter and Brewer (2003), "the influence of the observer is an aspect or variable of the research situation, not a source of error limiting research." (p. 264).

Third, the study's findings were limited to the participants of one program at one time in history, and to only those who choose to volunteer for the project (11of 14 original participants). My hope is that what was given up in breadth (numbers of programs and participants) is compensated for by depth.

A Preface to Part II, Several Considerations and Explanations

Eight and a half years later, after participating in a high school global citizenship practicum in Costa Rica, presaged with seven months in the classroom, followed by a month of debrief sessions, what did participants – students and teachers – say about that

experience? The answer to that question is the work of the next five chapters; but first several preliminaries.

The focus of chapters five through nine is on the participants, and their 'memories and meanings' as emerged and divulged in the interviews. However, the analysis is informed and buttressed by original course texts (documents and assignments), notes to self, journal-like and otherwise, and interspersed with perspectives of the co-facilitator – and shaped by my own perspective on the experience.

The heart of the upcoming interpretation and analysis resolves around four themes. But to better convey and represent the texture and wholeness of these groupings, individual voices and perspective are woven into the account. I begin with a profile of each of the eleven participants, their unique memories, perspectives, offerings, and lives since 2003, including a quote that signified an essential aspect of the interview/conversation. Throughout the balance of Chapters Six through Nine the intent is for individual voices and characters to be represented and developed within the common and the patterned – and so here is an explanation on the use of quotes and quoting:

First, lengthy quotes are used, and often with limited editorial comment or frame; and sometimes lists of quotes are presented without interruption or conscious juxtapose. The objective is to keep participants' voices independent, authentic and true as much and whenever possible – and to counter the temptation of wholly shaping what others say to 'fit' my narrative or interpretation – respecting the multi-subjective nature of the study. I also hope that with this approach relevant layers and textures of meaning might be rendered that otherwise might not be.

Second, all quotes are identified by author – except on two occasions where I am seeking to convey solely the flavour or essence of a group response on a particular issue, in a series of short phrases. Otherwise, the objective is always for individual characters to emerge as narratives unfold and patterns are named, and for readers to get to know something of the "who" behind the "what" – so as to know more of the "what."

Third, there were many more words, perceptions, assumptions, memories and meanings, to interpret and analyze than I did. I hope I was not spare in choosing what to highlight and what to interpret and analyze, nor flippant in deciding what to let be and speak in its own accord, and what to ignore entirely. This activity, (re)search, is porous and open-ended.

And a final preliminary: Chapter Nine includes a section on what participants said about memory, and they said a good deal. Much of what was said, questions and issues that were raised, while informing the nature of my study, are beyond the analytical and interpretive ambitions of this dissertation. (e. g., How much of memory is shaped by subsequent experience and current states of mind; How is memory affected by the human proclivity to mythologize; Can we ever conclusively know how past experiences affect current life and circumstance?) However, I did include participants' musings, and I did so for several reasons. First, they served as a reminder of the fluid, subjective and constructed nature of this account, it being a compilation of the recollections of twelve individuals subject to the human impulses of posturing and mythizing, and relying on memories that are subject to current and fluctuating states of mind and emotion. Second, the participants knew this; and so it demonstrated the group's perspicacity and candour. Third, and most importantly I think, in spite of the subjective nature of memory,

individuals' accounts of what happened and how they made sense and meaning, corresponded, overlapped and associated. Clusters of interrelated and interconnected perceptions emerged; and horizons were fused, broadened and extended. And this is the substance on which the dissertation rests.

PART II

Chapter 5: An Introduction / The Participants

      In the summer of last year, eight and a half years after taking a group of thirteen high school students on a global citizenship practicum to Costa Rica, I contacted each of them, including the co-facilitator, and asked whether they might be interested in talking about the experience. I wanted to know what they remembered of that time, how they make sense of the experience today, and whether the course had accomplished what it had set out to do. Of the fourteen participants, thirteen initially volunteered; and eleven ended up participating.

      After reading the original course outline, application essays, and my own personal journals, I set out pen, paper, recorder and *SKYPE* in hand to record my fellow travelers' memories and meanings. This chapter and the next four represent an account what they told me, and what we talked about.

      I begin with an introduction of each participant, which includes a brief sketch of what they have been doing to since 2003, their most enduring memory(ies) of Costa Rica, and how they understand that experience today. I start with Adrienne, my erstwhile colleague and co-facilitator.

Adrienne

I remember the light; I remember the quality of the light there. It was so different. I remember the darkness; the quality of the darkness, too. And the sounds that would change as day shifted into night . . . And I can't separate any of my recollections of Costa Rica from that constant awareness of these children whose lives I had to safe-guard.

Until 2011 Adrienne was a teaching colleague of mine at the *Collegiate at the University of Winnipeg*. She and I co-facilitated the Costa Rica Global Citizenship practicum. Outside of her teaching life, Adrienne is a nationally and critically acclaimed novelist. She has lived and studied in Canada and abroad.

Adrienne had vivid and enduring memories of the Costa Rica trip, considering it one of her most memorable travelling-teaching experiences – because of her incessant worry and care for participants' safety, because of the 'mind and heart expanding' transformations she witnessed in participants, and because her experience was lived through 'adolescent eyes', and the 'un-travelled and inexperienced'.

Adrienne emphasized the importance of pre-trip preparation, intended to be one which inspired a perspective of openness and raises no specific expectations. Adrienne remains conflicted over the ethical merit of trips like this, acknowledging the potential for profound and enduring transformations, but worrying whether the cost in money and carbon footprint is worth it. "If you really want to help, isn't cutting them a cheque probably the best, most efficient way?"

Jayne

*That was one of my biggest trips of my life. But it was one of the shortest times . . . Go
with an open heart and go without your head, because that is where it's going to have the
biggest impact . . . open your eyes and ears, and watch and listen.*

Since 2003, Jayne has travelled to New Zealand and Australia, worked at many
jobs in British Columbia, and is always close to nature (a theme that animated the
interview). She has earned a Masters degree in English literature from the University of
Victoria and is currently studying naturopathic medicine in Portland Oregon.

One of Jayne's most compelling memories of Costa Rica is the relationship that
she developed with her host mom. Jayne thought of her as her own 'baba,' with a similar
respect, love and awe. And 'she (her host mom) cared for us as her own.' Today Jayne is
drawn to the Pedrogosso experience for its non-materialistic values, caring community,
and connection to the natural environment: "Shit. I want to be with those people. And I
want to have the hope and life that developed in me while with them."

Jayne was deeply introspective in the interview, seeing the Costa Rica experience
as significant (or related to?) in fostering her current awareness of, and respect for the
interconnectedness of all life. It means more to her now, she said, than it did eight years
ago, but wonders whether she may have come to idealize the community and the
experience. When people ask her about the trip, she refuses to use the word volunteering
because "it would be very arrogant of me to say that I didn't derive more from that
experience then they took in manual labour and experience from us."

Maya

I think just how happy I was the whole time. Obviously that kind of experience has like

ups and downs, but to be honest I only remember being incredibly incredibly happy the

whole two weeks we were there. . . . Connecting it to my personal life, I guess, I can see

its impact because it made me fall in love with languages, and I'm still doing that by

learning languages and traveling.

Since graduating high school in 2004, Maya has travelled to many international

destinations. In 2010 she graduated with a BA in French literature and linguistics from

UW. Today she is living in Spain and teaching English as an Additional Language,

having become fluent in both French and Spanish.

When asked about her most compelling memories, the first things Maya talked

about were how very happy she felt the whole time there, and how incredibly welcoming

the families were. In spite of having had other groups 'come through', the families and

the community made us feel 'really special' and that 'we were not burdening them at all'.

Throughout the interview Maya returned to the theme of language. Maya says that

it was the opportunity to learn another language that drew her to the Costa Rica program

in the first place. She mused about how her current passion for travel and languages may

have been birthed, 'sparked' or inspired by the Costa Rica experience.

Sara

One of the most significant shifts that I think occurred for me on that trip was the way

that I understood people in the context of these systems of oppression that I felt that I

understood about the world . . . (But) that's not what it looks like. . . . People there are

like us . . . The issue isn't that people don't know, or don't know how to do things, or don't know what they need.

For the past eight years Sara has been immersed in social justice activism and related academic pursuits. Currently she is a PhD student in Sociology at City University in New York City. Her research concerns are policing, gangs, and criminalization in the context of Canadian colonialism.

One of Sara's most important memories is getting to know her host mom. 'Seeing her do shit big time' as community leader and family patriarch, caused an elemental shift in how she saw people in systems of oppression. To paraphrase her: I couldn't think of her (my host mom) as a powerless victim of Third World oppression; and that maybe they (our hosts) were doing us a favour much more than we them. (Sara also stressed how the trip helped her to 'stop taking myself so seriously'.)

A central concern of Sara's is the relationship between the systemic (racism, oppression, colonialism) and the personal, and how personal experiences with Others affect these systems and theoretical constructs, and vice versa – and hence of what value these travels to the Global South have. Are they worth it? She believes yes: they complicate theory and help make it more truthful.

Nell

I remember being so excited to go, and excited when I was there, and afterward. And I loved the landscape, thought it was just such a beautiful place . . . And I think that one of the most powerful elements of the trip for me is the relationships. I remember just feeling really like it kind of cracked open my world.

Since graduating in 2004, Nell has earned a degree in international development studies, travelled to Europe, volunteered with K*atimavik*, and worked with community development organizations in Winnipeg. Today Nell is extensively involved in university student politics and leadership, and anticipating a career in law or government administration.

Nell's most compelling Costa Rica memories have to do with developing close relationships with her host family, amidst all the strangeness and difference, and feeling a profound sense of home and familiarity with her hosts.

Nell links her present day rejection of materialism (she still does not own a TV), and her involvement in local social justice issues/work to the Costa Rica experience. And she wonders whether her current skepticism of a 'lot of international development work' began in Costa Rica. Today she believes strongly that 'the people who need to lead development work are those whose community is being developed (and that) Westerners need to fix our own exploitive systems before fixing others.'

Lauren

It was the first step into realizing what the world was like . . . (and) toward independence, to do things more on my own . . . I think (the Costa Rica experience) does lose meaning in some sense. I think it becomes one moment in your life that happened and you're very passionate about for a while, and then comes the next thing you're passionate about.

Since Costa Rica, Lauren has studied international development, travelling and working in an array of international locales – Thailand, Turkey, Sri Lanka, Laos, Vietnam, Cambodia, and Syria. In the fall of 2011 she embarked on a graduate program at York University studying nationalism in diaspora groups.

Lauren's foremost thoughts on the Costa Rica experience had to do with development. Costa Rica, she said, figures prominently in how she feels about international development today. She talked about how her host family was 'wonderful' and 'loving' – and pondered how their 'big rich' house did not fit into the community, wondering how a Marxist analysis might shed light on this contradiction. Overall, Lauren was surprised at how limited her concrete memories of Costa Rica were.

A theme Lauren returned to throughout the interview was international development: how quickly she became disillusioned with *International Development Studies* afte*r* Costa Rica, and how her subsequent international travel, study and work experience have taught her that many international development programs, including global citizen-like internships, may increase barriers between 'hosts' and 'guests', between 'helpers' and 'helped.'

Bill Halsted

Well it was certainly really interesting to, you know, experience a different culture in a different place and actually live there for a bit, to become a little bit more immersed. I almost feel like it was wasted on my 17 year old mind a little bit.

Bill is one year away from completing medical school. After high school, and before Med school, Bill travelled in Europe, went on a month-long canoe trip in the Canadian Shield and worked at a ski resort in the Canadian Rockies.

Bill struggled a little with recalling noteworthy memories. Even though he remembered a lot of events, people, and places, and the trip was certainly memorable (especially getting to know his host mom), its significance to his life now, he said, is

somewhat diluted with all that has happened since. He was sorry that his Costa Rica travel journal had gone missing, as it contained important insights and reflections.

Bill wonders whether he might have gotten more out of the trip if he had 'been older or maybe better prepared, or 'maybe if I spoke Spanish, or had the opportunity to explore on my own.' Overall, he says, the trip certainly made an important and lasting impression. If he were to go back there now though he would take more time to explore the cities.

Lily

It made me . . . less judgmental. It's made me sit down and look around and listen instead of telling someone how to do something, listening to what they think. And I think that that has stuck through me while I've traveled, but also now being a life coach as well. It's all about empowering people to be the best version of themselves. It made me realize how powerful listening is.

Since graduating high school, Lily has earned a degree in Environmental Studies, travelled throughout Europe, and worked in England and France. Today she has a career, 'doing exactly what I was meant to do, helping people realize their dreams' as a life coach.

Lily's most compelling memories of the trip were developing special connections with her host family and encountering an incredibly responsible and caring community. It allowed her 'just to relax into that culture, not be afraid of differences.'

Lily acknowledged that only over the last couple of years has she begun (truly) understanding 'what (she) learned there and what was important and how it influences the person (she is) today.' Several times in our conversation she talked about how the trip

helped her to become more herself – truer to herself (compassionate and open). She admitted to filtering the Costa Rica experience through the lens of someone growing up on a self-sustaining farm: seeing nurturing and symbiotic relationships everywhere.

Emma

So I find that being able to embrace yourself into someone else's culture is something you can only learn by traveling lots . . . One thing I have difficulty with now is that there aren't that many opportunities like that for young professionals. The opportunities exist in high school. The opportunities exist in university. But very few opportunities like that for young professionals.

As of August 2012 Emma had travelled to all seven continents (studied in Singapore, backpacked in the Middle East and Europe). Emma holds a BA in Commerce and is employed as a product manager at a large telecommunications firm in Winnipeg.

Emma's strongest memories of Costa Rica have to do with living with her host family: what she and her host sisters learned from one another, how attentive her host parents were, and how similar this family was to her own.

Emma says her most enduring learning, one which has been confirmed by and informed all subsequent travel is this: the importance of immersing yourself in, and embracing and adapting to others' cultures when travelling, living or studying in foreign contexts. This is hard work, she says; but the Costa Rica experience taught her that she can do it. Emma believes that these types of travel / practicum opportunities should be accessible to all, regardless of age or station.

Matt

It was a very humbling experience for me just in terms of possessions . . . Because it is a lot more wasteful society here as compared to down there. So I try not to consume to a max amount. It makes a guy think about the carbon footprint. I think if I would have known then what I know now, I would have been able to get a lot more out of it possibly because of my ignorance at that age.

Matt's existence since 2003 has been somewhat unsettled (his words), from leaving ballet school (he broke his back) to welding, to restaurant work, to business school, to working in Russia and Ukraine, to backpacking in Australia. Recently Matt has settled in a small Canadian city where he owns and runs a tattoo shop.

When talking about Costa Rica, Matt more than anyone talked about memories and learnings that matched specific course objectives (e.g. political, economic, cultural differences between Canada and Costa Rica). He remembers being in awe of Costa Rica's natural beauty, and of a concomitant and growing awareness of Canadians' materialist and privileged life style.

Matt 'loved' the experience and 'learned a lot;' but he wonders whether he might have gotten more out of the experience if he had been a little older. The Costa Rica experience, Matt says, helped him navigate Russian culture many years later, preventing him from having a 'nervous breakdown' while working there.

Jacob

I will today do anything for anyone if it benefits them. I don't care at all. I have helped tons of small startup businesses in Toronto get their feet off the ground, not financially

but with free consulting services, even if I don't know them. I will do anything for anyone.

And it all stems back to this Costa Rica trip, everything.

Since graduating high school, Jacob has earned a university degree in fine arts (photography), freelanced with the Montreal Gazette, earned a second degree in international business, and started two businesses in Toronto, which he currently owns/manages. For the past eight years Jacob has volunteered at a B'nai B'rith wilderness camp.

Jacob's favourite experience and main reason for signing up for Costa Rica was the opportunity for volunteer work. However, in spite of initial anxiety, his most enduring memory was living with his host family – feeling their welcome, care and love, particularly his elderly host moms' – and experiencing the pulse of the community. He was 'very sad' to leave.

Jacob says it was the Costa Rica experience (studying and traveling with others, living with local hosts, and working in the community) that helped change him into an easy going, accepting, and generous person. Jacob was passionate and deeply affecting in talking about his memories, and of the lifelong effects of 'Costa Rica'.

Each individual participant brought a distinct perspective, insight, and set of memories to my research questions, and each interview developed its own conversation culture and communication dynamic. However, as the summer of conversations unfolded and the transcriptions began to pile up, and in the midst of all of the different responses to

my questions and queries, several recurring themes began to emerge, as if materializing from a disparate merging of individual texts, and revealing the truth of a central tenant of phenomenology: there is an essence to shared conscious experience that can be mutually understood and to which meaning can be ascribed. The common themes resolved around three topics developed in Chapter Three (two transformations and an evolution), and arising issues related to pedagogy and memory.

Participants' recollections of Costa Rica and their ruminations of that experience in the context of their lives today spoke to notions of change. Two of these changes corresponded to Merriam, Caffarella and Baumgartner's (2007) understanding of transformative learning: a dramatic and fundamental change in the way people see themselves and the world in which they live. A third change, more evolution-like, had to do with an unfolding and evolving sense of agency. Finally, even though much of what participants remembered and talked about was related to change and transformation, participants' musings on memory, and differences in who remembered what, raised important questions of pedagogy and memory. The following four chapters will address each of these four themes – or categories of analysis and interpretation – beginning with 'a transformation in perspective'.

Themes

Perspective Transformation

Relationship Transformation

An Evolution of Agency

Arising Issues: Questions of Pedagogy and Musings on Memory

Chapter 6

Perspective Transformation

Who are we to think that we're going to change them? And who are we to think that they need to be changed? Who are we to think that we're better – you know with all our developments and money, and yet we're more estranged from one another – than any other place? I think that for me has impacted my life ever since.

- Lily

Transformative learning guru, J. Mezirow, cited in Chapter Three, portrays perspective transformation as,

> the process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable and integrative perspective; and of making decisions or otherwise acting on these new undertakings. (p. 6, cited in Kiely, 2004))

Much of what participants said about the Costa Rica experience, and its influence on their understanding of the world spoke of a transformation of this sort.

Changes

When I first set out on this quest, I perused several samples of student writing, essays written in October for application to the program and in anticipation of the upcoming trip, and reflections written after the experience seven months later in May, several weeks following the trip. As one would expect, there were there were noticeable changes in perspective and attitude between the October and April offerings. I asked Adrienne about this shift. Her response was:

I think the most important thing, from subsequent discussion with the kids, after the trip, when we came back, and even while we were there – I think they had a real sense of their own superiority; I'm talking cultural; I'm speaking culturally here. And I think it was a chastening experience for them. It was a humbling experience. They realized that these people, they may not have what we have in terms of material possessions, but we're all the same, and that we have nothing to teach them. We have a great deal to learn from them, and I think a lot of the kids felt that way too. They were shocked too because they came there with all their preconceived notions about the Third World, the Developing World. They had everything we have here in our North America homes. So I think that was an eye opener for them. You know, we don't have that much to give. In fact, we may have more negative things to give them than positive. And I think a lot of them came away with that. For example, do you remember when he (Costa Rican program coordinator) took us to Kentucky Fried Chicken (at the end of the trip)! The insult . . . that! The students were just incensed that he would do that. But it was just rubbing our noses in our North America mediocrity. And the kids reacted to it the way they should have. So I think that was the most important thing they learned, is that we think we have so many advances, we're ahead of these people, and we're not at all.

These observations, perceptions and impressions of Adrienne's, about this fundamental shift in attitude and perspective, reflected mine. But is this what the 'kids' remembered, and of what they spoke – some kind of transformational shift in awareness and

perspective, and one that included viewing our hosts with greater humility and equanimity?

The students talked about changes in ways that indicated transformational change. At first they used global terms and phrases like 'it exploded and expanded the way I understood people and the globe', 'it helped me realize what the world is and how it actually works' and 'it opened my eyes to the bubble I had been living in,' 'it was the first stepping stone that shaped my international perspective.' But then most began to specify and elaborate, identifying afore unknown assumptions and re-formulating them to fit their changed perceptions, with examples of how these changes in perspective were realized – echoing and corresponding to four changes Adrienne identified above.

We think we have so many advances, we're ahead of these people, and we're not at all

First, many participants talked of how their perspective on Canada and our way of life changed, observing differences between Costa Rican and Canadian ways of life, and consequently becoming conscious of a lack in Canadian society and culture – particularly in matters of life-style, community cohesion, and people's relationship to possessions and the natural environment. Each of the following quotations represents the expressed sentiments of several others. Here is Nell talking about life-style,

> I also was really struck by how much I liked the difference. Kids played soccer everyday. People owned less. And that really made an impression on me. It struck me . . . healthier for people, and certainly environmentally more sound. And I think it was a valuable lesson in how unnecessary a lot of the things we have here are.

I thought it was healthier in that people had less consumptive life-styles, and that

is healthier for the environment, but it's also I think less overwhelming for

people. There's a lot of, not just physical clutter in people's lives but mental and .

. . . I was really struck by that: by just how people did less, maybe not did less, but

. . . I don't think they were as overwhelmingly busy as a lot of people in North

America. And there was more true leisure time, like not watching TV, but playing

soccer or spending time with family and friends.

And Matt on attitudes toward possessions:

It was a very humbling experience for me just terms of possessions and that they

wouldn't waste food. Because it is a lot more, very wasteful society here as

compared to down there.

And Lily on intra-community connectedness:

And that was so profound for me, because I was like, "They're so happy!" Their

lifestyle is so simple, but it's got all the important things about life. I mean their

connections to one another in the community, their family, their friends, all that

stuff. They had it. All their basic needs were met, and they were just so happy. It

made me want for them to come home with us and teach our communities here

how to truly be happy and how to truly connect with one another in meaningful

ways.

Jacob elaborates, speaking of how impressed he was with Pedrogosso's seamless

organization in hosting our group:

Hanging out in Pedrogosso was so cool because it was an unbelievably tight

community. It was insane how these families came together to host us. I thought

that that was so wild, because . . . I think that that would be very hard for River

Heights in Winnipeg to come together and host families. Like I just don't know if

that would happen in Canada, so easily, seamlessly. When we came there, it was

like everything was set up. They were totally expecting us. They knew exactly

what to do. And they wanted us to be there.

And Jayne on peoples' relationship to the environment:

That they . . . because they don't have a lot in terms of material wealth, or they

don't have material things, that's not their focus in life. And because of the

climate, which you know they're not confined to the indoors. That's not

somewhere we ever lived when we were there. We never stayed inside. Rarely did

we spend time inside. So they live outside, and there's I think an intimacy

between them and their environment that we really lack.

Emma, however, and several others acknowledged that going away can also reveal the

benefits of home, in particular the ease with which we make our lives in North America.

But I think the other thing is when you go, and you also come home and you

appreciate the lifestyle you have and the things and the luxuries that are so

accessible to us here, right. And I think that going away gives you a much fresher

perspective; and I think it's very easy to live in Winnipeg, or to live in Canada, or

live in North America . . . I think as happy as you are to go away, I think you have

to also be happy to come home and recognize that you have this home base and

it's a great place too.

Participants observed differences of life-style, relationships and values, and saw

and experienced these not as negative or inferior, but as informing and broadening their

knowledge of the world and expanding their perspective on Canadian society. And, as Lauren observed, amidst the growing awareness of differences between 'us and 'them', and being faced daily with cultural distinct-ives, participants were compelled "to think about where we were from and why we did things the way we did, whether that was a factor of our family upbringing, or community in general, or just our culture".

They may not have what we have in terms of material possessions, but we're all the same

In contrast to seeing the differences between 'us' and 'them', the change participants talked most about had to do with discovering / uncovering a human commonality and connection amidst the different and the diverse. Everyone named it, or alluded to it; most talked about it extensively, and for many it was a surprising, unsuspected and happy discovery. And for Adrienne that was point of the trip:

> Well I think just that idea that we're all in the same planet here. And we're all trying. We all want to be happy. We all want the same things. We all want our children to grow up in a safe environment. We want to taste the little pleasures of life. The more cultures you come in contact with, and the more people you speak to, the more languages you understand, the more tolerant you become. And that's what we want. That's what we need in this world right now is more tolerance, more patience, more love.

One way Adrienne experienced this in Costa Rica:

> We sat around in Donna Maria Estaire's, on her patio, with her husband who would bring out the liquor. And so we had some good times. Nobody knew what

anybody was saying, but we all understood, you know the camaraderie of a good

drink, and the coolness of the night.

And here is how the students expressed it: "(The most important thing I learned about the

world), maybe that is it: that we are all just people." (Jayne) "So we realized, OK, we

live in slightly different circumstances but a lot of the things that we go through are the

same, We're not really that different" (Maya); "It just made me realize that people are

people, no matter where you are and what languages you speak" (Lily), "At seventeen it's

a good lesson, people are people everywhere, and there's things we have in common no

matter where you're living or what you're doing" (Bill), "You come from very different

cultures, very different atmospheres, but you just realize how, even within these

differences, there are so many similarities that it doesn't really matter as you go"

(Emma), "It really made me see similarities between here and Costa Rica. The

surroundings were different, and the way people lived in a lot of ways was different, but

that I could still really get along great with people there, and have lots in common."

(Nell); "I mean that sounds funny now just to say it, people are like us." (Sara).

And this is some of what they said about where and how they came to see and

witness it: "Just how the families interacted; how the siblings fought amongst themselves;

how everyone cooed over the baby when it showed up." (Maya); "We all experience the

same emotions . . . a gesture seems to be able to convey a thousand words and seems to

be so universal!" (Lily); "They went about their lives much the same way we do here . . .

'Where are we getting our food? Who's going to work? Are the kids getting to school?"

(Bill); "People talk about their families, people talk about the relationships in their

family, people talk about their careers, people talk about their schooling. And I think that

exists absolutely everywhere". (Emma); " (Becoming aware of the similarities) came from staying with the family I stayed with, and seeing how they interacted . . . I just felt very at home and welcomed by them, and even though it was very different but they were just kind lovely people, and that was really powerful" (Nell); "Different people all bicker over small things. . . people have the same passions for the same type of things, whether it be different sports or a different type of art or they're passionate about certain types of music and dancing and that sort of thing". (Matt) "They're working at responding to conditions, and they're smart." (Sara).

As the commentary suggests, most accounts of the common where similarities were seen and experienced most often, most obviously, and most arrestingly derived from home, living with host families. I will pick up this discussion and several of its implications in the *Relationship Transformation* chapter.

We have nothing to teach them. We have a great deal to learn from them.

A third change, one that most directly addresses the query posed at the beginning of this chapter, had to do with participants' perception and understanding of their relationship to their hosts. Their descriptions of the change were striking, and marked with humility, equanimity, and respect. I include this transformation in the perspective chapter – even though it may be more suited to the relationship transformation theme – because participants' responses to this change were inter-twined with the affects of the other reported perspective changes.

This shift can best be characterized as a change in stance in relation to participants' hosts, from a place of unwitting superiority and ethnocentrism to a perspective of humility and respect. References to this change were embedded throughout

most of the interviews. I share the five quotes below for their unflinching directness. I start with Jayne, and her question on who really helped whom most:

> People always ask when I talk about "What were you doing there?" And I refuse to say volunteering. Because of the negative connotations that come upon that, that we were helping them. L: But we were working on community development projects; weren't we helping them? J: Yeah, but I feel like that was so miniscule compared to the amount it changed me, or the people that . . . I think we were the ones that were coming there for help; and I think it would be very arrogant of me to say that I didn't derive more from that experience then they took in manual labour and experience from us.

Matt concurs, and attributes our ignorance to urban upbringing:

> I would actually say they probably helped us, as much as we'd helped them, because of how much we'd learned as a result of our urban ignorance.

Lily pondered the nature of our help, and questioned our cultural and materially-rooted arrogance:

> I realize that it wasn't extreme poverty that we were seeing, but realizing that, "Oh my gosh, who are we to think that we are coming here to help you with something!" Like sure we're doing some kind of manual labour and doing things that are helpful for the community. But we have so much to learn from these people, far more than what we could ever teach them about development or all that stuff.

> Who are we to think that we're going to change them? And who are we to think that they need to be changed? Who are we to think that we're better - you know

with all our developments and money, and yet we're more estranged from one another – than any other place? I think that for me has impacted my life ever since.

Sara talked of how awed she was by her host mom: who she was, how she carried herself, and how this left Sara humbled:

And I think being with the family, particularly the family that I was with, which I was staying with. Maria Estaire, was that her name? Kind of the community leader, very much a community leader. And she was very much . . . like just her attitude of, "Oh OK whatever, you're here now. You're in my house. Like sure I'll feed you, whatever." She just like was doing shit big time. And I really got a sense of a relationship where maybe they were doing us a favour much more than we were doing them a favour.

Jacob spoke similarly of his host mom, and how honoured he felt to have known her and to have lived with her family:

She was very strong and she was really like the heart of this community, right. Everyone looked up to her. Everyone knew who she was. Everyone in turn knew who Bill and I were because we were the ones staying with them. And we learned very quickly that this was the pulse of this community. This was the mother of all, of everyone in this community, and very respected our family, a very large family. But the mother was really the one . . . So that was very special for Bill and I, to stay with this family. It ended up being a great honour.

Each of the participants above speaks to an awakening to who their hosts were, of their generosity and bearing and offerings, and with requisite gratitude and humility. They

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speak as if some preconceived (prejudiced?) filter was shed, and that they now saw their hosts with greater clarity, and their relationship with greater truthfulness – transpiring a shift in how the relationship was seen. Question: Did participants' predisposition going into the experience affect this transition, being able to 'see' their hosts?

They came there with their preconceived notions about the Third World, the Developing World.

Finally, many participants talked about or alluded to how their notions of the "Third World", the "Developing World", and the meaning of 'Development' were altered or transformed. Sara talked elegantly about how her theoretical constructs of Third World development became complicated. She spoke at length of the critical importance that experience plays in complicating theory, and how this truism was first revealed through the Costa Rica experience:

> I guess just meeting people and understanding how circumstances are complicated is something that happens when you travel. So it's really easy to . . . you know theoretically things make sense really easily and connect in ways that make sense, and lead to strong polemical positions etc. And things are always more complicated on the ground . . . So it's not like everything can be traced to the Costa Rica trip, but this idea that I have that the belief that I feel so strongly about that it's important to complicate things, trying to experience them I think for sure has its origin in that experience. Because that is what happened to me after the trip is that things were just more complicated in real life, which was important. Like my understanding of globalization and development etc. was complicated. It looked differently in my mind physically in terms of pictures there were faces attached to it, and there were complex people.

In Sara's case not only were her preconceived notions of the 3rd World development altered, but because of how they were, so were her assumptions about how to better know the world.

<div align="center">**Effects**</div>

Did these global changes in perception and perspective have an enduring effect, were they truly transformative? Or put another way, and referencing Mezirow, were decisions made or actions taken because of these *new undertakings*? To a greater or lesser extent, participants revealed or talked about lingering or lasting changes in attitude, behaviour, values, disposition or life choices – changes that were wrought through, or in the context of, the perspective transformations delineated above.

Openness

 The most talked about enduring attitude change – dispositional change is probably more fitting – had to do with developing qualities of 'openness.' Participants talked about how the experience taught them the importance of being open and accepting, mused about how they were more so now than before, and advised prospective travelers to take an open perspective in their travels. The concept – openness – was talked about in different ways, with different shades of meaning and impact. Here Jacob describes his change:

> I always say that the Costa Rica trip really affected the person I am today. I'm
> very easy going today, very. I am so easy going. And I think, I credit that a lot to
> the trip, because before I went on the trip, I, and when I was growing up I
> remember, I remember being uptight about things. I remember being like a
> tougher kid. When I went to Costa Rica I really remember that this was a turning

point in my life, that I became very easy going . . . It opened up my eyes to a lot

of things and I became very easy going after that. And I don't know if I would

have been able to do the job at camp as well as I've able to do it, if I didn't go on

the Costa Rica trip . . . I accepted more things. I accepted young people. I

accepted working in groups better. I accepted working with volunteering and

doing things for other people and not personally benefiting from those things,

except for just feeling good about it, like philanthropy.

And Lily hers:

(Can you make the links between the Costa Rica experience and who you are

today?) Absolutely. Absolutely. How do I put it in words? I just . . . I think I feel a

lot of – I don't know what the word is – compassion for everyone in the world,

whether it's another culture, whether it's another person, to really understand

what is going on in their life that influences their behaviour now, whether that's

on a kind of country scale, like a huge scale, or a smaller person to person scale.

That was profound. And just shutting up sometimes, you know what I mean? It

made me sit back and listen as opposed to start telling you what I think. I think

that was one of the biggest biggest biggest things.

And Sara:

I think what I learned about myself was mainly what I said earlier about getting

along in groups and the presentation of self, so to speak, thinking about how I was

to be the type of person who would be effective at making change in the world, or

whatever. And on a really micro scale, thinking about my interactions with other

people, and how it's important to open and not rigid and to have humour, etc.

Others when talking about things they had learned on the trip and what advice they would give prospective practicum students also spoke of the importance of being open. Here Emma links openness to losing one's expectations:

I think it all comes down to telling them to just be open and lose their expectations and to accept good and bad.

Jayne elaborates, suggesting that openness means leaving everything at home and watching and listening:

Leave everything, it's cliché, leave everything you know at home. If you're not going there to see everything that they're going to show you then don't go. And if you're not going to . . . . or go with an open heart, like go with your heart and go without your head. Because that's where its going to have the biggest impact . . . Don't think so much about it. I don't know. Just stop thinking and start feeling. Open your eyes and ears, and watch and listen.

And Lily says this will help you to 'see' people:

Try to keep you mouth shut, and listen to what they have to say. And try not to judge when you see something that's different from how we do things back home. See the person, see the people.

And Matt makes a similar point, linking openness and immersion:

Well I would definitely say to them that if they are going to take an experience, they should take it with the most complete open mind that they possibly can. Just try to immerse their self in the situation, the families, the communities.

And finally, Nell linking openness and adaptability:

I guess I would tell them to just really enjoy it. It's such a great experience and opportunity that it is really important to go with an open mind and be really adaptable . . .

In summary, a lingering effect reported by many participants was a disposition of openness. It was variously described, and linked to terms and phrases like adaptable, compassionate, watching and listening, not judging, easy going, accepting, and having an open heart, not talking but listening; and it was reflected in advice proffered to prospective travelers.

Learning Languages and Traveling

A second commonly-reported effect had to do with the inter-related life choices of travelling and learning languages, particularly in the case of Maya, Lily, Sara, Nell, Emma. Maya, who talked most ardently about learning languages, encapsulates sentiments of all five, musing how Costa Rica may have played a role in her love of languages and travel:

I guess maybe as I get older, I realize more that was sort of the starting point of my love of traveling and learning languages, because after that I came back to high school, finished one more year, and then left Winnipeg for a year and traveled. I did that because I had such a good time in Costa Rica, and I had such a good time doing that program and realizing that I do like getting sort of out of your comfort zone, and out of what you're used to and going new places. So, I think . . . I probably would have still traveled if I hadn't gone to Costa Rica but it was that first step, and made me realize I could go other places and do other things on my own. And so, the past eight years since doing that, I spent at least

half that time not in Winnipeg, but other places, and I think Costa Rica was the

first thing that started that. So maybe looking back on it now I think that sort of

what sparked my interest in travel and in Spanish which is what I'm studying and

learning now. On a personal level I don't know if I have changed that much as a

person.

In addition to generating an interest and decision to travel, Emma and Matt talked

about how Costa Rica prepared them for the rigours and challenges of living and

traveling abroad. Matt admitted that the Costa Rica experience helped prevent him from

having a 'nervous breakdown' while working in Russia.

Disillusion with Western Notions of Development

A third and very specific effect had to do with people's disillusion with Western

notions of development and a growing sense that much of what passes for 'development

work' in the South is tinged with elements of ethno-centrism and neo-colonialism. This

was talked about by four people, three of whom subsequently years, decisions to opt out

of *International Development Studies* programs. Here Lily questions the West's

development priorities and agenda:

In any Development class I took after that, like *IDS* courses, it made me also very

. . . skeptical of what we were learning and what we, as in people in the North in

general, think. I mean obviously if it's about basic needs then that's very helpful,

but beyond that, like it should be more focused on what they need and

empowering them to come up with the resources that will support them. To

empower them to guide whatever development process, where if need be we

provide support or resources, not "us" go to a "Developing" country and dictate

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what they should do to resolve what 'we' perceive to be a 'problem' that may not

really be the most important issue for 'them' . . . In fact, they should be coming

here and teaching us a thing or two on how to be happy and how to connect with

one another.

And Lauren talking about first enrolling and then leaving an *IDS* program:

I think it (Costa Rica) definitely encouraged me to go into *IDS* after I graduated.

But I think I was also very quickly disillusioned by it, and just got out of that

program.

In talking about how the Costa Rica experience may be responsible for some of the

community development work she is currently involved in Winnipeg, Nell expressed

skepticism of international development, musing that Westerners need to fix their own

exploitive systems before fixing others':

There's plenty of social justice issues here in Canada/Developed World that I'm

enmeshed in, in the sense that it's in my community and more closely tied to my

own reality. I think it can seem less glamorous than going abroad to do

development work, but it's equally important and more within my frame of

understanding.

Ultimately people are experts in their own experience. I certainly feel and felt that

the people who need to lead development work are those whose community is

being developed, though there's a place for others in a supporting role.

So much developing work comes with strings attached. For example, loans to be

repaid, or an ideology that may not be appropriate.

Finally I think that perhaps what we Westerners need to do is fix our own

exploitative systems, like relying on sweat shops so that we can buy a whole lot of

cheap stuff. A lot of development work that doesn't address the systems we

operate within seems like a band-aid solution.

Finally, Sara, who as noted above talked extensively about how experience necessarily

muddies theory, particularly as relates to North-South relationships, talks of the

patronizing approach of much of Development discourse:

So in a lot of development discourse I think we often end up talking perhaps in

the ways that are like, "Well they just don't understand what they need, or what

needs to be done. And it's not their fault. It's because they don't have an

education. Blah, blah, blah." That exists in pockets I'm sure, but that that's not

really . . . The issue isn't that people don't know, or don't know how to do things,

or don't know what they need.[1]

As Adrienne pointed out above, the Costa Rica experience had a chastening

influence. In the case of at least four participants, it directly affected how they understood

and responded to a field of scholarly discourse: *International Development Studies* – and

how they came to question the very idea of 'development'.

Life-Style Choices

Finally, as described earlier, a number of people talked about coming face-to-face

with the life-style issues of materialism and consumption, and with Western notions of

success. Two people, Nell and Matt, in response, say this may have directly affected their

life-style choices today. Here Nell puts perspective on one of those choices.

I thought it was healthier in that I think like I said to you, people had less

consumptive life-styles, and that is healthier for the environment, but it's also I

think less overwhelming for people. There's a lot of, not just physical clutter in

people's lives but mental and . . . I was really struck by that: by just how people

did less, maybe not did less, but . . . I don't think they were as overwhelmingly

busy as a lot of people in North America. And there was more true leisure time,

like not watching TV, but playing soccer or spending time with family and

friends. And I was really struck by how people didn't drive as much too, which of

course is healthier physically and environmentally and you know.

People owned less. And that really made an impression on me. It struck me . . .

healthier for people, and certainly environmentally more sound. And I think it was

a valuable lesson in how unnecessary a lot of the things we have here are. What

my parents talk about, or talked about most, from the trip is how when I came

back I didn't want us to have a TV. So we got rid of our TV. And my parents still

don't have one. And I don't either. So that's a lasting impact!

Matt muses about how Costa Rica may have put him ahead of the 'green awakening'

curve:

Definitely more of an impact for myself in terms of appreciating more maybe the

material goods and that I have. We take for granted that we can go get a new pair

of shoes, or "I lost my hat last night, I'll go buy another one", or that type of

thing, rather than looking after what we have or repairing it, rather than just

replacing it as they're not as consumable as there's a lot less things they can get

their hands and . . . .So I try not to consume on a max amount. It makes a guy think about the carbon footprint. . . .

It definitely felt like it put me on that track faster than say a lot of people doing it (green wave consciousness) now just because they want to buy a hybrid or whatever the case is.

Both Matt and Nell (and Jayne and Lily) throughout their interviews, returned to concerns with the environment, its health and its interconnectedness, and humankind's relationship to it, and how Costa Rica had informed that awareness and inspired those sensibilities.

Returning to Mezirow's depiction of perspective transformation, participants' accounts of the changes that Costa Rica wrought, demonstrated a critical awareness of how and why their presuppositions about the world had changed, how their new-found assumptions were more inclusive, discriminating and integrative, and how subsequent actions, decisions and 'new undertakings' were thereby influenced. I now turn to a different, but closely related transformation, relationship transformation, a transformation indicative of a heightened awareness of human relatedness and interconnection, one informed by Buber's depiction of *I – Thou.*

Endnote

[1]   Sara, wittingly or not, identifies a central and recently articulated tenant of 'emancipatory peace-making'. See C. Thiessen (2011) for a critically oriented and academic explication of this approach and perspective on peace-making.

Chapter 7

Relationship Transformation

At the end, I was walking into the house; I was saying hello to everybody, you know,

everybody was "Hey Jacob, how are you doing?" You know, not a problem. And to leave

was, I remember, it was very sad

- Jacob

Not surprisingly, as first identified and confirmed by A. N. Wilson (1982),

participants talked most about memories and learnings derived from living with local

families. That the families left significant and enduring impressions was evident from the

way participants spoke of their hosts and of the relationships that developed between

them.

A Most Significant Memory: Living with Families

The following is a collage of people's first responses to variations on the

question: "What is your most significant memory of Costa Rica?" "I think that it is living

with a family . . . and the special connections we all had with our families" (Lily); "And

getting to know the family that we stayed with. And kind of participating in . . . yeah

probably those relationships more so than . . . " (Sara); "I'm thinking about the family I

lived with . . . just how wonderful they were, just really loved me". (Lauren); "I think the

time spent with my host family. I had an amazing host family in Costa Rica. They were

like absolutely spectacular." (Emma); "Hanging out in Pedrogosso was obviously the

coolest part and staying with the families . . . " (Jacob); "I guess what was most

significant, or one of the most significant parts of the trip for me was staying with the

host family in Pedrogosso. I just thought it was so special to be able to get to know them

and connect to them." (Nell); "I've told people . . . go travel somewhere, go figure something out about yourself, because when we're most uncomfortable we learn the most, which I think is really good about being separated in those families." (Matt); "But I think that is what I take from it the most, from the host family, they just welcomed us without any questions or any hesitation." (Maya)

And then they elaborated. Jayne told this poignant story about how a simple gesture by her host mom left a deep and affecting memory (her response to the most significant memory question):

Our mom was a . . . I think she was 60, 65 years old. And single as far as I remember. She had children. I don't know what about her partner, or where he was, or if he was still alive. But she lived on her own. She didn't speak any English. We spoke very little Spanish. We went through a lot significant language barriers while we were there of which pictures were a very important part. I think we spent an entire day trying to translate our pictures so we could show her, at least where we were from. But when we left on our last day, she gave us a bag of fruit. Yeah a grocery bag, I don't know, full of fruit. I'm pretty sure. And I think it was just one bag. And we had that bus. And we put it on the bus. And Lily and I remember, it's super hot, it's humid. We were driving for hours, and I forget where we got to, but it like, the bus always smelled weird, humid and dirty. And we couldn't remember . . . we didn't know what it was, and we stopped it somewhere, and I think to get fuel or bathroom break, and Lily and I both instinctively realized that that was our bag of fruit that was like . . . I think we had left it on the bus for days. Yes, so our mom's bag of fruit was on the bus, and we

immediately dumped it in the trash because it had gone bad. And we never told

anybody. I'll never forget that. Lily will never forget that. Because at that moment

I think we both realized/thought we had the best host – she cared for us like we

were her own.

A simple story of a bag of fruit gone bad, but for Jayne and Lily it meant very much

more. Others had similar stories. And all had to do with an attentive sense of welcome,

love and care participants felt from their hosts. Especially care, everyone spoke of care.

To this day Jacob is awed by his elderly host mom's keen attention to his and Bill's

nutritional well being:

L: How did you know they cared for you? J: Oh my god, because they knew our

schedule and like literally the second Bill and I walked in the door there was

dinner on the table every single evening. If we were there for lunch, lunch on the

table. Breakfast every morning before we got up. They knew our schedule. She

fed us rice and beans every morning. Sometimes we would have some toast, tea.

Like every single, every single meal she made for us, she never once . . . It was

like they . . . like we were guests and they went so far out of their way to host us

and to be there for us.

Hosts and Guests: The Relationships

In the back of my mind, as people were sharing stories of care, I could hear my

critical theorist friends, saying, "Yes; but what about the power imbalance, and whose

world was actually being named here and by whom; and I remembered articles about

First World do-gooders objectifying Third World hosts, and solidifying patronizing,

ethnocentric and colonial attitudes; and I remembered my own eight-year worry about

whether we had used our Pedrogossan hosts as Petri dishes, as a means of satisfying some

pedagogical need, altruistic impulse or voyeuristic curiosity. So I began pushing back,

challenging my former students to show me, prove to me that this was not the case, that

they had experienced authentic[1] and reciprocating relationships, relationships based on

equanimity and mutuality. I started with Adrienne.

> L: One of the questions I've had over the years is, here you've got a group of
>
> privileged white kids come traveling to a Developing World country – and
>
> there's hundreds of these programs now – are host families and communities used
>
> as a Petri dish for our own learning? Or, in our case do think there was some sort
>
> of genuine authentic relationship building that was reciprocal?
>
> A: My feeling was it was real. (Or perhaps we're so naïve that . . .) Well I can
>
> just speak on my behalf, just for myself. I developed some close relationships
>
> with people, Donna Maria Estaire. I wrote to her for years after. She sent me
>
> books. I sent her post cards whenever I went traveling, in Spanish. And with
>
> Georgina too, you know. So there was definitely a real human contact there.

And further, on a related note,

> L: The literature on global citizenship, there's an argument that what a lot of these
>
> trips do is entrench neo-colonial attitudes, in other words they don't really change
>
> kids. They say, "Oh yeah, they are inferior."
>
> A: Was that your experience though Lloyd?
>
> L: No; that wasn't my experience at all. I'm just saying that's sort of the literature
>
> that's coming out of Britain on the Gap Year program, where the kids go to Latin

America. A lot of them come back with that sort of neo-colonial chauvinistic

attitude more entrenched than what it was when they left.

A: Yeah but that's Imperial you know. This is Great Britain, the UK . . . OK? . .

Alright? They're Empire. (much laughter)

We of course were colonials too. We colonized as well, but not to the extent that

they did. So that's entrenched in their mentality, before they even leave the

islands, you know . . . But, yeah, I can see that happening, for sure. I don't think

it was our experience though.

So Adrienne believed no; in her case, she and her hosts, experienced real human contact

and developed reciprocating relationships. As did I with mine; I still correspond with

Rene. Nor did she, or I, remember any of our students not experiencing similar

connections. But, what about the students, how did they respond to my skepticism? Well,

they pushed back, assertively. This is what I was told.

Lily:

(Did you have an authentic relationship with your host mom?) Absolutely.

Absolutely. There is no doubt about it. Because everything that we did was

genuine. It wasn't, it was never . . . and we were very very grateful and thankful

for everything, you know. I mean, we tried to interact as much as we could, but

then there was a limit to our interaction, but that certainly didn't affect the

authenticity of our relationship with her. But I think that, and I hope she felt that

we were very grateful and very appreciative. And we were also very respectful. I

also feel that she enjoyed showing us her culture and her family and her

community, she was proud of all of that and I think it made her happy to show us, and that we genuinely wanted to take part in it.

Bill:

Was there an objectifying . . . ? No. I don't think so. I think . . . Maybe I'll draw a little bit from medicine here. But there were power imbalances there I would say. And they were funny ones though because, you know I was seventeen and I was kind of in the middle of nowhere compared to home, and I couldn't speak the language and I was relying on her (host mom) for food and shelter. L: You saw her as more powerful. M: Well, in some respects. But then you know the flipside was she welcomed this random stranger into her home now, could be anybody and do anything and, you know, not clean up after themselves, or just make things really tough for her, when she's sort of opened her door for somebody. So, I think it went both ways.

Maya:

I think for them it's obviously an income, but also a way for their kids . . . like in my family there was one a bit younger than us . . . It's a way for them to get to see a part of the world, you know. Maybe they're not going to have the money at that point to travel either, but, you know, bring a little of a different part of the world to them. So, I think they probably weren't crazily excited to see us, but at the same time I think they enjoyed having us and enjoyed the experience. You know, if you took away the monetary part of their gaining money of having students like us arrive I think they still benefitted from it.

Emma:

(A Petri dish for learning? No.) I truly felt that we were both trying to learn from each other. The other thing is I found in the first couple of days I felt like we were both really trying learn from each other. But after the first probably two three days, once we kind of learned about the visual cues, the languages and stuff like that, that's when I felt like we really got down to just like conversations. Like for example, they took me to their church for Easter for example. And you know I just remember sitting there and being able to have conversations with them about like how, like I'd never been to a church for Easter before. And them asking me like, what my family does. And you know I felt like they, it was really a kind of a mutual like exciting to know what happens in different families in different places.

Nell:

I think that they probably saw me as pretty privileged, for sure. They were so warm and welcoming so I didn't have a sense of feeling like I was really different, but they probably thought I was pretty different.

I think that, I could see that it's a possibility (an objectifying relationship), but that's not how I felt. I did feel really welcomed in that they, like the family I was staying with was really happy to host _____ and me, and that they were just interested getting to know these people from Canada, but it was really generous of them. And I'm sure that it was kind of disruptive. L: Why do you think they did it? K: I guess because it was interesting. That's why I would do it. I think that's why they did it. That's how I've always felt about it, yeah. I guess I didn't really

think about it a lot, because my family always did that too. Like we were billeted, *Katmavik* kids, travelers and stuff, and I was like. " Ok, that's what people do."

But yeah, I really just think it was the sense that they were interested and thought it would be a cool experience.

And I feel grateful to my host family and looking . . . And I think that looking back I'm more aware of how they, you know they did have to kind of make some sacrifices, even if it was just in their routine to open their home to us, but also how they were taking an emotional risk too, you know.

Jacob:

Well I would like to, well I would think that they would have seen us as extreme foreigners, especially because of the language barrier. But they were very accepting; they were very accepting. They didn't care that we were from Canada. They probably wouldn't have cared if we would have been from the US; they would have cared anyway.

The relationship when we were leaving, was very sad. It was very sad to have to leave. I remember leaving, and everybody didn't want to go. People wanted to stay in Pedrogosso for the rest of the trip. They didn't care what else we had planned. Nobody wanted to see anything else. We just wanted to stay . . . We were so welcomed and we were so, we became so comfortable, I don't think that that could be something that could be forced.

I would walk . . . like at the end, I was walking into the house; I was saying hello to everybody, you know, everybody was "Hey Jacob, how are you doing?" You know, not a problem. And to leave was, I remember, it was very sad.

Jayne:

I equivocate her (host mom) to being like my Baba. She was . . . I felt so safe

with her, because she was so loving to us even though . . . She was so excited that

we were there. She fed us really well . . . And I think this is why I thought of her

as being my Baba because I remember her being so tender and loving, but so

tough. Things didn't rattle her. I honestly thought she was my Baba, I remember

telling Lily.

And she was very religious. She had a lot of religious figures in her house, and I

know we were there over the Easter time, and we went to . . . I don't even know

what her religion was, like specifically, but I know we went to church with her.

And participated in that side of things, and it just felt like my Baba went to a

Ukrainian church. So we used to go to church with her, and I never understood

what was going on either. So I would say that that was like . . . I never thought of

her as being Costa Rican.

("Why did you not think of her as Costa Rica?") Because I was a guest in her

house. The experience was quite intimate and everyday (we were active in her

everyday activities) meaning there wasn't much time to consider where we were

and why. Or maybe there was and I just can't remember it now. And it was very

clear from the get-go . . . why she was having us. I think she wanted to share with

us. And help us with seeing where she was from. That's what I think – I don't

know. Because even on family day we had that family outing which they took us

to the pool; and she took us to the market and bought us fruit.

Matt was a little less enthusiastic about his family:

>(Was it an objectifying relationship?) Well I did try, and did spend quite a bit of time with them so I think they did appreciate that. I think with more time it definitely would have developed into sort of a little bit better relationship.

And Lauren, though she felt welcomed and like she belonged, expressed frustration about feeling distanced, placed on a pedestal.

>They just welcomed us in, you know. We definitely felt we belonged there, for sure. Oh, she'd always do our laundry for us, and it drove us crazy because we wanted to be living there and doing stuff and cooking. And we always kind of felt like guests . . . like rich family members from other countries . . . like we're there to be taken care of. I remember trying to . . . "lets make dinner for them. Lets help . . ." And it was always "No. no. Go sit over there and talk about your day". Which was like really lovely, but I feel like I didn't really like I really broke into the family dynamic at all. Because it was it was always . . . putting on a show for us. I didn't feel we ever cracked into their family dynamics at all.

And finally Sara. She talked about how very smart and cosmopolitan her host mom was, and how she had would have had little patience for any privileged and patronizing pretense. But she also shared this story, disconcerting in some ways, but enlightening in others, suggesting that the visit in 2003 was experienced or remembered quite differently, by host and guest.

>I don't know if I told you this, but my best friend and I went back to Costa Rica a couple of years later, and I ended up on a farm in just outside San Isidro. And in talking to the woman who ran the farm that I was working on, she knew Maria

Estaire. And so she arranged for Maria Estaire to come and pick us up and have us for coffee. So we visited. And again, I had one of those moments where it was like, "This is clearly been like a major experience for me, and like a blip in time for them." Like they're kind of like, "Ok, hey, yeah like how's it going, whatever." To me, I was like, "Wow, I can't believe I'm like back here! This crazy. It looks different than I remember it. But it feels so crazy to be back. Like it's so good to see you, the house, oh my god!" They were just kind of like, "Yeah, cool, nice to see ya . . . whatever." Like maybe they remembered who I was specifically; maybe they didn't. So that maybe contributed to my impression of it being a bigger thing for me than for them, for sure.

Sara had a propitious encounter; and I will get back to that in the next paragraph, but first: Students were overwhelmingly convinced that relationships with their hosts (especially their moms) were authentic and reciprocating. They came to believe this for a variety of reasons: deep feelings of affiliation, connection, care and belonging – a sense of being home; witnessing hosts benefit from their company as they did theirs'; recognizing the unique power currencies of each, host and guest; having experienced their own hosting endeavours; and learning about each other from one another. However, as the accounts of Lauren and Matt showed, people experienced varying degrees of connection. (It is noteworthy that Lauren was the only participant who talked about feeling distanced by her host family. Her family lived in a big and luxurious house compared to homes in the rest of the community. She puzzled over a Marxist social and economic analysis of the situation. Also, Emma who lived with the same family,

interpreted her experience quite differently raising questions about individual differences in relating with others, and interpreting experience.

Thinking back to that time eight years ago, participants were convinced that relationships with host families were authentic and reciprocal. However, participants also talked about, now eight years later, viewing the experience in a broader perspective, recognizing their hosts' sacrifice and vulnerability and seeing themselves through their host's eyes: 'little boys', 'young kids on a do-gooder trip'; 'one of many'; 'kids they could bring into their family'; 'privileged'; 'young happy girls', 'rich foreigners coming from somewhere'. And as Sara's story poignantly revealed, and as several others allowed, the perception of the experience, the 'lived experience' of host and guest may have been quite different, even if the relationship had elements of authenticity and reciprocity. And this demonstrates most affectingly that this account of memories and meanings is missing the voices – the memories and meanings – of our hosts.

Evidence of Transformation

That the relationship between guest and host may have signified authentic engagement, and resulted in a transformational shift is attested to by the perspective transformations reported by participants, and was described in the perspective transformation chapter. Participants shifted from a stance of ethnocentric distance to a bearing of mutuality and humility. And it appears to have been facilitated and inspired by a sense of relatedness, derived largely from host-guest relationships.

But it is also borne out by another phenomenon: by what people said about language: expressing frustrations at not being able to communicate what they wanted; seeing this as a barrier to deeper conversation and connection; and pondering the jarring

and awakening effects of being situations where English, the *lingua franca*, was not spoken. Here is Adrienne,

> I was the stranger. That doesn't happen very often in our experience. I mean even when we travel there's always, the English language is everywhere; it's ubiquitous, can't get away from it. Even when I've lived in other cultures, it's been the French culture, the Belgian culture, you know, Scottish. And I was able to speak the language. I was very much at home.
>
> But this was . . . my Spanish was very basic. And so I was excluded, you know, as much as they made an effort to involve me in their lives, in the discussions and stuff. I felt because I didn't have control – language is very important to me – I didn't have a control over the language, I couldn't say exactly what I wanted to say. I was the onlooker, you know, bystander – which is an interesting position to be in. But on the other hand it doesn't allow you to participate fully. I would rather be involved. I'd rather be listening to the language and discussing and getting to another level, rather than just the basic day to day, you know, getting through the day.

Bill shared similar thoughts, noting too with some shame, our implicit expectation that English is spoken everywhere, and how his lack of Spanish fluency may have affected the relationship with his mom.

> And I think it was a little, partly just awkward because I wasn't fluent in the language, and she (host mom) wasn't either in English. And I don't know, we're used to English people going elsewhere and expecting other people to speak English. I mean that's sort of the terribleness it's come to. But, I think it would

have been better if I'd spoke the language. I think the relationship probably would

have been deeper because we would have understood each other better, or been

able to share more and compare more . . . And we'd get the survival stuff done,

like food and going to the washroom. But sort of anybody can do that . . . sort of

the least valuable communication potentially you could say.

Maya, Jacob, Lauren and Matt also spoke of how limitations with language impaired

communication, and this may have taken something away from the experience, and

because of this 'not as many doors were opened as could have been.' Others like Jayne

and Nell, and Maya (upon further reflection) believed that these limitations may have

forced people to connect and express and communicate in ways that enriched the

experience and the host-guest relationship. Here is Nell:

And I was really thrilled that we were able to really forge a friendship even

though there was a language barrier there, because my Spanish was less than

basic; and they spoke pretty limited English for the most part . . . We talked about,

they were really interested in hearing about our lives in Canada. We talked about

that. A lot of what I remember isn't really about conversations though, but just

enjoying eating with them, playing cards with them, you know, enjoying jokes. So

a lot of it wasn't, you know, verbal conversation, but finding other ways to

connect.

However, when students, including Nell, were asked how the experience could have been

improved, or what advice they might offer others planning similar excursions, the

response was unequivocal: learn *their* language.

In the end, the discourse around language, revealed in participants an awakened and awakening desire for greater or broader human connection and affiliation, one birthed in the human connections experienced in Pedrogosso, living with people who spoke a different tongue. They recognized the importance of *us* learning *their* language: seeking deeper relatedness and connection by pursuing knowledge of an unknown different (another language). And one participant (Maya) has made learning languages a life-long pursuit.

In summary then, the most significant memory for almost all participants came from living with, and relating to host families: They were awed by their families' welcome, care, and common humanity. For many participants this transformed their understanding of who they were in relation to their hosts and their global associates (Spanish speaking foreigners and needy Third World others). And as described in the previous chapter, this seems to have affected how they relate to the rest of the world today: with greater openness, humility and curiousity.

I turn now to a final change. This one had not so much to do with 'transformation' as with 'becoming'. How participants talked about this change spoke less to a 'dramatic and fundamental change' and more to an 'evolution', a greater and growing awareness of who they were, what they might be and what they could do. As noted in chapter three, one of the most commonly reported impacts of global citizenship practica – particularly those that emphasize community work – is an increase in self confidence and empowerment, and a related commitment to engaging on issues of social injustice. This was reflected in participants' musings on Costa Rica.

Endnote

[1] What it means to be authentic, to be an authentic self in relationship is debated, particularly as it pertains to Erving Goffman's (1959), *The presentation of Self in Everyday Life*, and the emergent of the post modern dramaturgical Self in Rifkin's (2009) *The Empathic Civilization*. Goffman's thesis would be particularly helpful in exploring Lauren's recounted experience with her host family, and also for further shedding light on interviewer and interviewee 'presentations'. However a full discussion of Goffman's thesis and the emerging issues of the dramaturgical Self is beyond the scope of the dissertation. For the purposes of this discussion, the meaning of authenticity is derived from participants' stories and characterizations of authenticity.

Two concepts that inform my understanding of authenticity are: Buber's (2006) 'dialogue in un-reserve' and Csiksentmihalyi and Csiksentmihalyi's (1988) 'flow' (communicating and relating with others un-self-consciously)

Chapter 8

An Evolution of Agency

I think it led me to feel that there were a lot of really interesting possibilities, and that they were available to me and that if I chose to do things I could do them, and . . . I could take on challenges even if they're scary.

- Nell

The 2012 edition of the New Oxford Dictionary defines agent as "a person or thing that takes an action", and agency as "a thing or person that acts to produce a particular effect." To which Marxist apologist, Terry Eagleton (2011) adds the dimension of history: An agent is "an active, self-determining being who is capable of making their own history" (p. 130). Lederach (1995) considers agency (or empowerment) as one of education's critical purposes, describing it as people trusting their own ability so that they have the power to name their world. Commentary of participants suggests that the Costa Rica experience brought about personal changes / growth / development (self confidence and self awareness) such that, since then, they have acted with greater conscious effect and with a greater sense of making their own history and naming their own world.

What, How and Why

Participant commentary centered on three inter-connected changes. First, Sara, Emma and Lily talked about how the trip helped them to know something of themselves, and therefore live with greater integrity. For example, here is Sara on how the Costa Rica experience revealed a self righteous tendency, and how this revelation has helped her loosen up:

A memorable part of the experience for me was kind of personal development stuff . . . I hadn't been used to . . . not getting along with people. And it actually caused me a lot of reflection. And I think that one of the outcomes of that trip was that I realized that I had to stop taking myself so seriously, and have a better sense of humour about things. So when you're forced to go through that kind of experience where I felt really strongly that I had a lot of things to say and political opinions and blah blah blah blah, that I wasn't doing anybody favours by being like a self righteous hippie-self that I think I was at the time . . . learning to loosen up.

For Emma, the trip tested her levels of acceptance and tolerance as no experience at 'home' could; and consequently she discovered a necessary 'internal compass' for travelling and visiting foreign cultures.

I think I learned about my level of acceptance and my level of tolerance. I think that being in Winnipeg, you know, people are different from you, but not significantly. There are enough similarities that you could relate. But I think that for me when I went on this trip I realized that I met so many people that in general I would have no similarity with, or would at the surface think I'd have no similarity with. But then you know I think that that tolerance and acceptance gives you the opening to have the conversations, to realize how similar you really are. And I think that after, after realizing the success I had getting to know people on that trip, and getting to know that community on the trip, and getting to know my family on that trip, I think I realized that the biggest hurdle people have when they're traveling is that acceptance and excitement for feeling those situations out.

I also think that I learned on that trip about how strong you have to be to travel. And I think that travel is not for the weak-hearted. You're going somewhere where you don't know the area, you don't know the people, you don't know the culture, you don't know all those things, right. I think you have to have a very strong internal compass or whatever you want to call it to be able to say, "I know myself well enough. And I know how I can make myself fit in here." And I don't think I was necessarily amazing at it in Costa Rica, but I think it was that first trip that gave me the opportunity to kind of practice.

Lily reflecting on our first post-trip debriefing session said this about the new Selves in the room:

I also think it (Costa Rica) gave us more confidence to be our individual selves. I just remember the buzz in the room, it was almost as though we we're better able to acknowledge our individual gifts and had become truer to ourselves.

(Noteworthy aside: Jayne admitted that, "I feel like I could live more honestly in their culture than I can here. I could be myself. That sounds so crazy.") So, for Lily, Emma and Sara, Costa Rica evoked discoveries and revelations of themselves in ways that contributed to an enhanced or truer self. And in the case of Lily, she witnessed this in others, her colleagues.

Maya, Lauren, Lily and Nell talked about how the trip helped them to 'grow up' and to become more independent. Here Maya describes how the nature of the Cost Rica program called for personal initiative, and how that necessarily fostered a sense of independence:

Because I think for me and for a lot of other people on the program I know, it was the first time we did something really really independent, on our own, you know? I think I was sixteen, so it was the first time you sort of make your decision to apply for something different, and to save the money yourself to go on something like this. And working towards a goal like that I think makes you grow up a little bit. I became a little more independent after doing that, because it wasn't my family's decision; it wasn't my friend's decision; it was mine. And I worked towards it basically by myself, you know? It was my own decision . . .

Nell talked about Costa Rica as a beginning, and described it as fostering a critical transition in how she approached living life.

I think that it was the beginning of adventures for me in life, and not that I hadn't had adventures before, but I think that . . . You know one really cool thing about the trip that I haven't really thought about much, but: Is that it is at a time in, it came at a time in our lives when we were almost grownup, you know, or almost adults in a lot of ways. And after that I started to travel more; and I also started to have more freedom generally, and I think it led me to feel that there were a lot of really interesting possibilities, and that they were available to me and that if I chose to do things I could do them, and I could travel, and I could take on challenges even if they're scary, you know.

And as Lauren said in sum: "It was like a time of growing up. Maybe because I think I was pretty sheltered until Costa Rica. I think that it definitely spurred a sense of exploration or adventure or individualism in me."

Finally, related to and building on what Nell said about transitions, independence

and broadening of horizons, Lauren, Maya, Sara and Lily talked about how the trip unveiled possibilities, thus giving them the courage and know-how and confidence to do and be more. This is Sara on how the experience expanded her imagination for the possible:

> And so the idea . . . so traveling in Costa Rica as a young person just made it possible in my mind to imagine traveling period. Before you do something like that, it's difficult to picture what it looks like, and seems like a really really big deal, and when you get down there things seem more manageable, and I think that really opens up possibilities for future ideas of what you can do . . . It expanded my sense of possibility and things.

And Lily on how the experience fostered the confidence to travel and explore the world:

> It helped me become more mature; but it also helped me become more me. It gave me more confidence in who I am. And also the courage to go out there and explore, because without that experience I don't know if I would have been able to travel by myself halfway across the world. And I don't know if I would have been able to have experiences with different cultures like that.

> For many participants, the Costa Rica experience, cultivated and fostered personal growth in ways that led to an expanded sense of independence, possibility and agency. One of the critical determinants, as identified by Nell and alluded to by others, was the practice of independence and the experience of freedom, often in new, unfamiliar, and foreign circumstances and contexts.

An Issue of Autonomy and Safety

But not everyone saw it this way, or had that experience. Bill was a little less enthusiastic.

> Well it was certainly really interesting to, you know, experience a different culture in a different place and actually live there for a bit, to become a little bit more immersed. (But) I almost feel like it was wasted on my 17 year old mind a little bit. Like having traveled Europe at the age of 22 or so, I think I took a lot more out of that trip. I don't know if it was a maturity thing . . . or (if I had) had the opportunity to explore on my own. I mean that's the other big difference of traveling on your own and traveling in a group.

Bill did not think the Costa Rica trip had had an immensely significant impact on him. Nor did he know why exactly – citing possibilities like age, preparation, language challenges – but several times he mentioned a thwarted desire to explore on his own. He compared Cost Rica to a more personally satisfying trip to Europe a few years later, one he did on his own, one where he had had a lot more personal freedom. This revelation of Bill's raises an issue discussed in chapter two: for global citizenship practica to foster personal growth and an enhanced sense of agency, there must be a fitting balance between challenge and security, autonomy and safety. How this balance is best struck is unique to each individual. Bill needed more freedom.

Several participants indirectly spoke to these issues (challenge versus security; autonomy versus safety), and what they meant to their overall experience. Several illustrative perspectives: Maya, talking about the importance of engaging with culturally

charged moral dilemmas in cross-cultural situations, saw the value of group support in processing new, confounding and challenging behaviours and assumptions:

> I think it's a good way to do it because you're in a safe safety net group. You're with your group of people from your school, and you're in a program and you're in selected places. So you get to see the differences, but in a sort of almost controlled way, you know. It wasn't as if you you're stuck there on you own with no safety net kind of thing. In this kind of program you're there, and you get to see the differences and you know, and then make your decisions, form opinions about what you feel about these differences, but within the context of that safety net, I think. It's good, because there's some things that I don't, I definitely don't agree with, but you have to grow up and realize that's the way it is in a lot places. So I think it (?) to have to deal with that, but it's the reality, so better to see in the context of a safe program such as that.

Emma saw the safety net of the Costa Rica program as a necessary transition from travelling with family to travelling alone:

> And I think that going on that trip with friends and teachers was actually a really good experience because you had a little extra comfort zone, where when you travel on own later you were a little more willing to kind of explore. And since then I think that my best travel experience was when I went on a trip on my own and I knew absolutely no one. And I think that when I went to Costa Rica I don't think I was ready to do that. It was the first big trip where you weren't with you family, you know.

In contrast to Bill, Lily's experienced a newfound responsibility, freedom and trust. This boosted her sense of worth and self confidence:

> You know that we were also given the responsibility. We were each . . . if one of us had done something it would have jeopardized the integrity of the whole group. And by being able to recognize our individual importance, that we have value, I think made us act more adult-like. And the fact that we had your trust, that was huge too. That was really important, and it also I think made us more confident in how we interacted with people. Because by you trusting us made us feel like, "Ok, yeah. I'm trustworthy."
>
> And I think not having really strict rules around it too. Being able to walk around in our community, as long as we were home by dark, 10 o'clock. Just having that freedom as well. That was huge.

These varying perceptions of, and experiences with freedom, security, safety, or autonomy, speak to the importance of practica programs balancing each with the other, in cultivating personal growth and agency. As discussed in chapter three, since the most fitting balance is unique to each individual, and because the variable and unpredictable effects on individuals of living in foreign cultures, it requires of facilitators in programs like this an ongoing vigilance and response in the field: knowing when to intervene, and when to let be, and for whom. This was an incessant and daily concern of the two program facilitators, Adrienne and me: respecting the kids' freedom and autonomy, while keeping them safe and alive. I think his was one of the reasons why, when I asked Adrienne eight years later about her most compelling Costa Rica memory, she said this:

I was very aware of these thirteen young people I was responsible for. I think

probably the most present memory is getting on the bus in the morning and I

could feel already even before anybody spoke, I could feel almost which way the

day was going to go. It was like one big animal, you know. And they had sort of

an aura about them. And you could pick up on the tensions . . . I could tell what

kind of a night most of them had had too, you know. So it was that awareness

always. I mean it was a huge responsibility for me, and I don't think I realized till

I got there just how big this was. And so I don't think I can separate any of my

recollections of Cost Rica from that constant awareness of these children whose

lives I had to safe-guard. So that's probably my strongest impression, still today.

And it was this issue, when to intervene and when to let be, that probably animated more

of Adrienne's and Lloyd's discussion than any other, before, during or after Costa Rica.

Finally, with regard to the afore-mentioned link between enhanced agency and

greater commitment to issues of social justice, the impact of Costa Rica was mixed

(matching Kiely's experience with his students). Nell was the only one who talked about

Cost Rica leading to, or inspiring some of her social justice and community development

work today. Sara talked about ways in which the Costa Rica experience informed and

necessarily and happily complicated her current theoretical academic work on specific

issues of social justice. No one else drew any direct associations, or talked about their

social justice affiliations, although most talked of how Costa Rica helped them be more

generous, thoughtful, effective or enlightened persons back home, here in Canada. (As a

parenthetical aside, several participants who were motivated to study *IDS* because of

Costa Rica, also withdrew from *IDS* for that very reason, Costa Rica.)

In summary, Cost Rica, according to most participants, had a positive effect on their sense and bearing of agency, but not for everyone, and not in the same way. This was partly due to participants' valuing and experiencing autonomy, freedom and safe-keeping differently.

I turn now to a final set of responses, responses which raised a couple of relevant issues, one having to do with pedagogy for global citizenship and the other with the veracity of memory.

Chapter 9

Arising Issues: Questions of Pedagogy and Musings on Memory

In our debrief after, I was amazed at what came out, stuff that I hadn't noticed or picked

up on: They're very feeling sentient little beings, and they picked up a lot of interesting

things.

- Adrienne

Even though much of what participants remembered and talked about was related

to change and transformation, two topics emerged that had a unique bearing on the

research questions I was asking. The first had to do with the nature of learning, the

second with the nature of memory.

What was Not Remembered: A Question of Pedagogy

Until now I have talked of 'Costa Rica' as a two-week experience. But it was

really much more. 'Costa Rica' was a full eight-month high school global citizenship

course, including weekly classes, pre- and post- Costa Rica, replete with lectures,

discussions, role-plays, videos, written assignments and Spanish lessons. The course had

a rigorous curriculum (approved and authorized by *Manitoba Education*) with clear

learning objectives, goals and outcomes. How this experience and others were

remembered, or not, and by whom, raised a critical question of pedagogy.

The Issue

While the focus of the interviews were on the two-week experience in Costa Rica,

in most instances at some point in the conversation I would ask about the pre- and post-

trip classes, preparations and debrief sessions, seeking impressions on how those sessions

might have shaped / influenced / informed the Costa Rica experience. This is some of what I was told:

> To be honest, I don't . . . nothing sticks out for what we did in preparation. Obviously we talked about the cultural differences and that sort of thing. I can't remember anything profound off the top of my head, but, it was obviously important to go through, important to look over before going. (Maya)
>
> (the pre-trip sessions) Just being a little bit scared that is what I remember . . . (the debrief sessions) That was fun. That was really fun. I don't really remember what we talked about; but I know that it was great to see everyone, and everyone was really happy. (Lily)
>
> To be honest, I don't remember as much about the preparations or debrief at all. I remember that we had prep sessions, and we were all or really encouraged to work on our Spanish. I don't remember the debrief at all! I'm sorry. Don't take it personally. ☺ ☺ ☺ (Nell)
>
> I remember we did a debriefing one session, a couple of sessions. I couldn't even tell. I don't even remember anything about them. I just remember they were in the same room that I took French in. And I don't remember anything from that . . . I wish I could remember our preparation more. So even to respond to that question I don't even know . . . Because one of the things that was that you should have know Spanish more, right? (Jayne)
>
> When the group was formed and they had meetings, and we were learning about what we were going to be doing on the trip, I just, my interest grew greatly. (Jacob)

In sum, most participants' memories of pre- and post- classes were either non-existent or limited to mostly emotional recollections. What about Adrienne? What were her thoughts? Early in our conversation she said this:

> The thing that strikes me now, having been, that was the cohort 2003 . . . So that was eight years ago. So there have been five trips to Costa Rica from Collegiate since then. I've been the recipient of these students, these later students, reactions when they come back, and I realize to what extent preparation is everything.

And I agree. And so does the scholarly literature. And this raises the obvious question, if preparation is everything, why was so little of it remembered?

On a related note, I queried everybody on advice they would give prospective participants. Other than to "do it" (on which there was unanimity), the most common and oft-repeated response was to go with an open mind, and to have few expectations. This was conveyed in different ways; the following provide a sense of participants' nuanced and textured perspective.

> Try to keep your mouth shut, and listen to what they have to say. And try not to judge when you see something that's different from how we do things back home. See the person, see the people." I would say, "Try to take in as much, learn as much as you can. Because the things that you're going to learn are not what you expect. It's going to be completely different. (Lily)
> So I think that every advice you can tell someone, you know, "Try this, try that.": I think it all comes down to telling them to just be open and lose their expectations and to accept good and bad. (Emma)

I guess I would tell them to just really enjoy it. It's such a great experience and opportunity that it is really important to go with an open mind and be really adaptable . . . (Nell)

Well I would definitely say to them that if they are going to take an experience, they should take it with the most complete open mind that they possibly can. Just try to immerse their Self in the situation, the families, the communities. (Matt)

I would say . . . leave everything, it's cliché, leave everything you know at home. If you're not going there to see everything that they're going to show you then don't go. Go with an open heart, and go without your head. Because that's where its going to have the biggest impact . . . Just feel why you're there . . . I guess don't think about it. Don't think so much about it. I don't know. I do know. Just stop thinking and start feeling. Open your eyes and ears and watch and listen. (Jayne)

I think that it's important to really question everything, and never follow the line, I think, because lines are Western. (Lauren)

The advice of program participants was direct and unequivocal: Keep your mouth shut and listen; See the people; What you're going to learn is not what you'll expect; Lose your expectations; Go with an open mind and be adaptable; Take the experience with the most open mind possible; Leave everything at home; Stop thinking and start feeling. Never follow the line.

And the program facilitators, did they concur? Yes. Adrienne believed this to be the hallmark of our program, and critical to its success. This is what she said at the start of the interview:

We went there like a virgin group, right. You were the only who'd been to Costa Rica. These kids had never been. I had never been. We had no specific expectations. So we went there with, you know really really open to everything, and we weren't hoping for anything specific. We wanted to participate in the life there and experience everything there was to experience, and help them to some degree. But our kids came back feeling like they'd made a difference; and feeling like it had been a life-changing experience.

And this was her advice to other groups / teachers:

You have to teach them as we did, unknowingly, in our blissful ignorance, we just said, "Have no expectations." And I think that's the best lesson you can give them. But I think that is still the best piece of advice: is to go there knowing that, you know, anything can happen, and not to think, not have preconceived notions about these people . . . So that's the message I think you have to give the kids, is just go with an open mind.

(On what it means to be open, both Adrienne and Jayne, say not to think) I agree with Adrienne, with the gist of everything she says. I remember being very concerned about the dangers of ill-informed and preconceived notions shaping students' experience, preventing them from seeing and learning, confirming ill-founded and prejudicial or patronizing attitudes. Because as Sara reminded me eight and a half years later: "As in any encounter, it's not about the trip itself; it's about the lens you chose to understand it through, and how you factor it into your life, how you position yourself." And so unlike the course theory, preparation and post trip debrief sessions, teachers and students, all concurred on this, and deriving a similar conclusion: The most important thing in

approaching experiences like Costa Rica is openness (both as noun and verb; to open and be open), not to have expectations

Something else: I don't remember telling or teaching students not to have expectations. And as Adrienne noted above, if we did, 'we taught them unknowingly, in our blissful ignorance.' However Jayne remembers that we did:

It was probably everything beyond anybody's expectations of what it would be because you said from the get-go not to have expectations. You didn't want us to see pictures. There was a big emphasis on keeping expectations to a minimum about what we were doing. And I liked that . . . We were all kind of like nobody knew what to expect.

In this case, it appears as though teachers' private anxieties became public. I may not remember telling students not to have expectations, but I do remember being worried that students would be disappointed with the experience. And given the circumstances of the program – this was a first for everyone – no one really knew what to expect – students or teachers, perhaps as Adrienne suggests unbeknownst to ourselves and subconsciously, she and I inevitably and openly conveyed our concerns, worries, states of mind about expectations and openness.

So, the in-class preparation was mostly not remembered, and what everyone agreed was most critical was transmitted mostly out of happenstance, without much conscious intent. Lily reminded me of something else about which I had not given conscious thought:

The fact that we had your trust, that was huge too. That was really important, and it also I think made us more confident in how we interacted with people. Because by you trusting us made us feel like, "Ok, yeah. I'm trustworthy."

Jayne saw something similar, and analyzes why:

Adrienne and you treated us like we were one of you when we were there. Yeah. I'll never forget when we went and stopped at Adrienne's house, me and Lily did. And she talked to us like she was a student with us. She shared some experiences. I told my mom that this morning, there was something about that that was distinct because everything was new to everyone, everybody involved. So much of the experience was seeing our teachers in the same place as we are.

What Jayne and Lily describe here – being trusted, being seen and treated as fellows – is not something to which I had given much thought – before, during or after Costa Rica. Perhaps it is, as Jayne suggests, derivative of the fact that we were all equals, by virtue of the experience being a significant first for us all, along with the requisite fears, novelties and sharings. We were all in this together. And this, eight years later is remembered by participants as having enriched the experience – being trusted, and having teachers relate to them as equals. What Jayne means with 'so much of the experience' is not clear; but I wonder whether it (being free and trusted) allowed for fuller participation, or as Adrienne alludes to below, greater 'sentience' (and hence, deeper leaning?).

And finally, when I asked Adrienne whether we had accomplished our goals in Costa Rica, she said,

I feel pretty confident yes that we did. And you know, I went with no expectation in terms of the kids, how much they would actually glean from this experience.

And we came back with a lot. In our debrief after, I was amazed, you know at

what came out, stuff that I hadn't noticed or picked up on: They're very feeling

sentient little beings, and they picked up a lot of interesting things.

This is as I witnessed, and as I understood it. I too was amazed at what 'came out.' And

like Adrienne, I went with few expectations about what the students would take from the

experience. This is not to say we did not have hope or intention, and saw great learning

potential in the experience (see course rationale), but as I said in the course outline: "It's

kind of hard to predict the most significant learning that comes from an experience like

this one". And so whether it would happen, and specifically how, we did not know. And

when the time came, we were mostly pre-occupied with keeping the kids safe and alive.

But when it was over and when we came back, we discovered the kids had learned things

in ways, and at depths, we had not expected.

At surface, then, some unsettling conclusions might be drawn from the disparate

and various accounts above. Most of the time spent in the classroom before or after the

trip seemed of little learning consequence to the students, at least if memory serves an

accurate gauge – this in spite of the substantial time and effort expended by everyone,

and by the fact that the teachers thought these preparations to be of invaluable

importance. The part of the preparation that was universally acknowledged, by students

and teachers, to be of critical importance – to be open and travel with few expectations –

apparently was conveyed mostly by happenstance, and not by design. Finally, as Jayne

alludes to above, and as I heard from several other participants, teachers were at their

teaching best when they weren't teachers at all, but 'one of us'. Indeed, in the end, both

Adrienne and I were surprised at how much students had learned and taken from the

experience, understanding that it might have been in spite of us, and certainly because of students' own sentient independence. And so a fundamental question arises, and perhaps an unsettling conclusion: If all of the above is true, about students and teachers and their understandings of the experience, then what were the critical roles and responsibilities of the teachers. In other words, where-in lay their pedagogic purposes or value?

A Possible Answer

Since 2003 I have often wondered about what motivated students to sign up in the first place. And if not this excursion to Costa Rica, were they destined by life circumstance or personal predisposition to participate in similar international life-altering activities? For example, Nell wrote this eight months before Costa Rica, one month before the practicum course started:

> I care deeply about the welfare of other citizens of the world, and so a few years
> ago I adopted a foster child through Foster Parents Plan . . . getting to know her
> and her family through letters and pictures has been an amazing experience that
> has helped me to feel more connected to other people in the world. (Nell,
> application essay, 2002)

Well before Nell participated in Costa Rica she was already keenly interested in connecting with people the world over. Costa Rica came along, and she decided to participate. It was simply a part of who she already was. And might this not be the case for the others as well? Also note the unconditional demonstration of support from parents the week before we left for Costa Rica.

And so I posed the question to participants: What contributed to your interest and decision to participate in the program? There were diversity of responses – opportunities

to volunteer, interest in learning languages and in social justice, and an occasion to broaden horizons – many of which implied antecedent predispositions. However, the most commonly recognized influences were parents and teachers (seven named a parent, six identified a teacher/s). Here is some of what they said, when I asked why they chose to participate: "I knew who was organizing the trip." "I think my parents have a lot to with it quite honestly." "My dad spent time being a leader of *Canada World Youth* in Costa Rica; this idea of Costa Rica was something that was very important to him." "It mattered to me who was leading the trip." "I think that my parents had a really big role in it. They always encouraged me to take on projects I was interested in." "It had everything to do with who was organizing the trip and it had nothing to do with where we were going, to be honest." "I think my parents have a lot to with it quite honestly." "And it mattered to me that you were the one leading the trip, and that I trusted your judgment." "My mom, she'd always thought it was a great thing for people to leave home, go places, check it out, learn about it, and come home and use that experience in you own life." "If it had been with teachers I didn't have the same fondness for (Adrienne and Lloyd and their passion and their ideas) I would not have been as interested." "My mom is an educator, and she said, 'You're going.'" "I knew this was something that you were interested in, and I really enjoyed being in your class so I knew that it would be something I would be interested in."

In short, what was said was that the decision to participate in the program in the first place was significantly influenced by trusted people, parents and teachers. Based on this, one of the primary influences of teachers, their most affecting pedagogy, derived not from delivering course content, or facilitating pre-trip preparations, or any other pedantic

entreaties, but from a relationship with students. How a relationship of trust was established or what it was rooted in or how it developed in the context of global citizenship education, was not much spoken of, and beyond the scope of this chapter (see Chapter 11). But, at bottom, based on what was remembered and what was not, a critical role of teachers was based not so much on what they were seen to do or say, but on who they were perceived to be. (So the tired high school teacher would like to conclude, but the want-to-be scholar hears another voice.)

What was Remembered: Musings on Memory [1]

The section previous demonstrates that people may remember past experiences quite differently. And so in the course of discussing their Costa Rica memories, participants expressed misgivings about the veracity of their memories, asking questions about how and why they remembered what they did. This section is a record of their thoughts.

All former students spoke of having mostly or only happy memories of Costa Rica. But, some wondered whether they had a proclivity for forgetting the bad, and holding only the good – subconsciously selecting the good. Maya, who had only happy memories, pondered whether:

> your memory has a way of weeding out bad things. So perhaps I'm looking at it
> from a somewhat glorified way or something. But I remember it as being very
> very happy, and being very happy the whole time . . . one problem with doing an
> interview like this eight years later is that you tend to forget anything really bad or
> frustrating. I don't recall anything I didn't enjoy, or any bad experience. But I
> know, at least my way of thinking, I tend to try and just forget things that I don't

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like or that make me feel bad or make me feel uncomfortable. So perhaps the fact

that it's eight years later maybe I'm like in my head have it like rose-coloured

glasses, you know: It was a perfect experience and I loved it and it changed my

life and made we want to learn languages. That's how I see it.

And Lauren, who recalleded a few negative experiences in Costa Rica (and I remembered

them!), but remembered mostly the good, also wondered whether she was blocking the

bad.

I don't remember any other really negative interactions there. I don't know if I've

just blocked them out. But I don't really remember any . . . I remember it being

very positive.

Maya talked about weeding out the bad, Lauren blocking the negative; Bill described his

memory as 'filling in the gaps'.

And I have a picture in my mind of Pedrogosso, it's probably not that accurate

anymore, convoluted combination of my memories and reality and my poor

recollection and whatever fantasy I filled in to help round out the picture.

Jayne, realizing that she might be idealizing her notions of Costa Rica, asked

another question of memory: How is it affected by our present state of mind? Reflecting

on the hope and life that developed in her in Costa Rica, and of an intense desire to go

back, Jayne raised the question of how much of our current states / desires / hopes shape

our memory of past experience.

And maybe that's what I desire. I want to go live in that rainforest (Pedrogosso),

like that's where I want to be. But that's . . . but I'm also idealizing their world, I

guess. So I've idealized my notion of Costa Rica. Shit. I want to be with those

people. And I want to have the hope and life that developed in me while with them.

And from a slightly different perspective, many participants spoke of how they view and remember Costa Rica through a filter of subsequent experience. Sara and Jayne talked about how this makes it difficult to separate recollections of Costa Rica from other memories. Here is Jayne:

How do I segregate that from everything else I've done in my life? I mean that's where it's all blurring. (But) I value it more now than I did then.

Sara concurs, and so wonders whether the meaning of the trip may have changed over the years.

Well I think that definitely the way I see that experience has changed. It's almost hard to reflect on it now, to separate . . . my impressions of the trip are so tied up in . . . like I did an international development studies degree afterwards, and often referred in my mind back to that trip. And when I traveled I was thinking about that trip. So it's already been filtered through all of these different experiences . . . So I guess experiences just get melded together and folded into each other, reflecting on has caused me to create new narratives about where those ideas come from.

And others talked about how the filter of subsequent experience may overshadow and distance Costa Rica memories; and that the perspective of its impact may have changed. Bill:

So much has happened in my development in the interim eight years that it diluted whatever powerful experience I may have had. I mean since then I've taken out

two four week canoe trips in the middle of nowhere. I've done three years of

medicine. I finished university. I had a chance to live away. I went to Europe and

traveled on my own. And so that stuff is a little more recent in my memory and I

feel like maybe it's simply overshadowing.

Lauren:

I think even thinking about Costa Rica now it feels very far away from me,

because since I've traveled a lot, for a lot longer periods of time; so consequently

I think I understand a lot more. But yeah it does feel like a very long time ago.

But it (Costa Rica) would be back there, and it pushed me on the path that I

probably am on now, in someway . . . I've had a lot of other experiences in the

world that are really interesting as well, so it becomes like the first of those, but

it's definitely buried back.

Emma:

I think it's slightly different now. I think when I came back my perspective of

what we did was a lot, like I thought it was huge. Like I thought we made these

huge leaps and bounds with our effort there. And now when I look at it, you know

I think that, you know we made a difference, I wouldn't say we saved the world.

So I think the scale of our accomplishment there as probably shrinked now that I

see the perspective of it.

And Nell:

 I think because, just because of where I was at in life, I thought it was it like one of the

big experiences of my life. And it was big, it was really important but I now feel like it

was one of many really powerful experiences I've had, and probably will have.

However, and notwithstanding these caveats, participants also broadly considered Costa Rica a significant event in the course of their lives. For some it was still a fresh memory, and for others an enduring memory with shifting – and at times confounding – meaning. For Jacob, Costa Rica is still fresh in his mind:

> I think about Costa Rica a lot. And I've talked about Costa Rica a lot. So it's very fresh in my memory. It's not like this is a distant memory. When you think about like specific people, you know that sometimes might be a bit difficult, but the trip itself I remember well.

For Lilly the meaning of the experience has changed, recently recognizing a growing significance:

> And you know, it's only over the last couple of years that I am starting to understand what I learned there and what was important and what I think about it now, and how it influences the person I am today.

Sara who talked about how all subsequent experience has folded into her Costa Rica memories, and vice versa, spoke of how the memory of Costa Rica shaped subsequent and enduring perceptions and beliefs about the world:

> All of these things I think I think about in a different way, and in a more personal way because I had this experience. And not just because I had that experience, but because that experience prompted me to seek out other experiences like it. So it's not like everything can be traced to the Costa Rica trip, but this idea that I have that the belief that I feel so strongly about that it's important to complicate things, being, trying to experience them I think for sure has its origin in that experience.

And Nell, who through the course of our conversation, noted that:

it was a great experience, and it's really interesting to revisit it. And it makes me

realize, like I don't think about it that much anymore, but it makes me realize that

it did have a pretty big impact on me; and its exciting too to think about it.

And Jayne struggled with reconciling Costa Rica's monumental place in her mind today

with the short time she was actually there:

Costa Rica means more to me now then it did eight years ago . . . So Costa Rica .

. . . I don't know, maybe as I talk more I'm going to get it out, but I don't even . . .

I think that's something that always troubles me is that we spend such a short

amount of time there. Even when people say, 'how long were you there?', and

you're like 'two weeks'. I don't know what it was. Two weeks? But in my mind it

feels like I was there for months, and I feel like I should be able to talking about it

as if I've been there for months. But I . . . so I don't even usually tell people how

long I've been because they'll like discredit it. And that's not fair because that

was one of my biggest trips of my life. But it was one of the shortest times. It

means that I've thought about it more now then I did when I was there.

Costa Rica, Jayne says here, is very significant in her life, and it means more to her now

than then; but earlier she also talked about Costa Rica blurring with subsequent

experience and wondered whether she might be idealizing the time and the place, and

how could she really know what the experience meant. In this way, Jayne's musings and

questions and ambiguities serve as a fitting representation of the group's: Costa Rica was

a happy and positive experience, but why do I remember it so? How does my life today,

and the filter of years of life experience, influence and shape how I see and what I

recollect? It means more (or differently) to me now than then, but how?

To summarize, participants admitted and pondered the provisional, malleable and at times confounding nature of memory, particularly as it informed their understanding and meaning of the Costa Rica experience. But even so, all talked of the experience as having significance in the course of their lives. And what they said of it, in a phenomenological sense, suggested an essential lived experience, or set of experiences that were shared and a consciousness of their reverberations to this day.

Today, the former participants of Costa Rica 2003 live in many different places – pursuing a variety of ends, living a diversity of lives. All shared a consequential life experience eight and a half years ago. They have this in common. What they remembered of that experience eight and a half years later, and how they perceived it and related it to their lives differed in perspective and consequence, and with varying degrees of intensity and complexity. But all participants spoke of its significance, all remembered, and all made meaning. Although what they said and how they said it varied and differed, there were several clusters of memory and meaning around which their accounts resolved.

For many, Costa Rica 2003 represented an experience that transformed their perspective on the world and their relationship to Others, and with abiding effect. Participants' most enduring memories had to do with their host families. Their perspective and relational changes derived largely from living and interacting with their adopted families. Most participants talked about how Costa Rica generated a growing sense of agency, but not all, which raised the issue of autonomy and safety, a central

concern of global citizenship practica. Through the course of remembering, people mused about the nature of memory, as it related to their recollections of 2003 and its reverberations in the present. Differences in what was remembered by teachers and students raised a question of pedagogy: What is the primary role of facilitators of global citizenship practica?

I turn now, in the next two chapters, to relating this case – this shared, bounded, yet open-ended experience – to scholarly literature on global citizenship education and the questions that originally inspired this study, and to exploring how this may inform my teaching vocation, teaching practice and global citizenship practica. In other words, remembering Costa Rica 2003, so what?

Endnote

One of the purposes of the research project was to compare my memories of CR'03, with the memories of participants. I did this; and they are interwoven in the chapters of Part II. However, there are two stories that have become particularly iconic in my mind the past eight years. I have written about them and told them often, drawing singular meanings and conclusions (see pages 56 and 61). I was curious whether the two protagonists Beatrice (Sara) and Dan (Jacob) remembered these stories as I did, and with similar interpretations and conclusions. Here are their responses after reading my version of the story.

Sara:
L: Did you recognize yourself in the story?
B: Yeah. The crier. I'm always the one that cries.
L: But there were other people that were crying.
B: Yeah. Yeah. Yeah. So I thought about that a number of times since then because at that time the way I experienced that was . . .
L: Do you remember the experience?
B: Yeah, totally.
L: So I got it right.
S: Yeah. Yeah. Absolutely. Yeah, so I totally remember that experience, and in at that time I think I was thinking . . . On the Costa Rica trip I wanted the concepts that I came away with was this idea of cultural imperialism. I understood where imperialism was but then maybe I started thinking about cultural imperialism and that was the lens through which I understood that trip to the mall where I was like, "What is the mall doing in this pristine place? This mall, this dirty thing of capitalism that belongs to us, that we've imposed . . ." You know? Which is a weird way of thinking about. That's what I was feeling about so strongly and since then I would maybe understand it's a little more complicated than that, like, people want all of our, you know, evil . . . At that time for me that experience was really about the tragedy, that mall experience was really about the tragedy of globalization and stuff. And since then different ways I've pieced it together have been . . . (?) that maybe I had this notion of a pure space being contaminated, which is strange.

Jacob:
L: Yeah talk a little bit about that (story). Is that how you remember it as well? Or how do you remember it?

J: I definitely remember being in that school hall. It was like the younger school. And on top of a hill. I remember walking in there. It was totally fine. But yeah it was very segregated, obviously. It was like a junior high dance. It was exactly like that. Us on one side of the room, and the locals on the other side of the room. But they were . . . we were probably a bit tired, and we were kind of like, "Where are

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we?!" They were just like super excited to have us, have like this little bit of a program set up for us. There's sort of school like ceremony that they had prepared for us.

It's all coming back to me right now actually. And then yeah, I guess we went into some sort of formal introduction. And then we learned who our host families were going to be. And then yeah you wrote your story, exactly that is what happened. But what most people don't know is that when she hugged me, she said to me, "I don't have coffee in my house. I don't have coffee."

Both Jacob and Sara remembered the account as I described it, and generally the meaning I derived. The two events which I remembered because of what felt like a deeply affecting awareness shifting experience were remembered by the people at the center of that experience for similar reasons. However both Sara and Jacob added to the story, further informing its meaning, and thus raising issues of interpretation and perception.

In Jacob's case he remembered and experienced a specific gesture no one else did. None of us witnessed the host mom apologize for not having coffee, demonstrating an eloquent awareness of what is expected of a host (to have coffee). It raises the issue of how the roles of guest and host shape expectations, assumptions and perceived outcomes, begging the question of whether we all felt the same thing that night, an instance of human and universal connection (page 61). We do not know for certain. The grandmother has not spoken. And so it must be remembered that this interpretation of a shared event is that of the guests. It is *their* memory – of an embrace that left them feeling less fearful and more connected.

In Sara's case she elaborated on what had upset her in the mall (page 56): a stark and in-your-face unveiling of Western imperialism; and it shook her existentially. However today she sees her response as being a little 'weird,' lacking perspective and nuance. She is less certain of the veracity of her interpretation at the time: 'a pure space being contaminated'. However it must be noted that Sara saw and reacted to a real concern Ritzer (2007) calls *grobalization*: unparalleled development (read Westernization) in some parts of the world and cultural and economic impoverishment in others by reducing or eliminating the role of the local (p. 33). Sara's eight year older self was less certain of her previous black-and-white judgment – wondering whether it might be a little more 'complicated' – bringing to mind J. N. Pieterse's (2004) theorizing of a variety of a "hybrid' forms of culture that evolve from a combination global and local cultures.

Part III

Chapter 10

Questions and Answers

So it's really easy to . . . you know theoretically things make sense really easily and connect in ways that make sense, and lead to strong polemical positions etc. And things are always more complicated on the ground.

- Sara

What these former students, participants in Costa Rica 2003, remember of their experiences, and what sense they made from these memories for their lives today – what they learned, and how they were changed, informed the questions, issues and ponderings raised in scholarly literature, and from my personal experience and reflection.

Dewey and Experiential Learning

A first and most obvious revelation is the long-term impact of experiential learning and, in this case, for acquiring qualities commensurate with cosmopolitanism. This is not really a great surprise. Pedagogues from Aristotle to Dewey have grounded their learning theories on life experience and critical reflection. Paraphrasing Dewey (1916), life experience is the root of all learning, all else is capricious. And philosophers from Rousseau to Appiah have called for 'slow' travel abroad, in other countries and cultures, to learn the dispositions, perspectives and skills of citizenship, global and otherwise. The greatest learning, the things that were most compelling recalled, and from which clear, easy and obvious links were made to life, work and thought today, had to do with life experiences in Costa Rica, particularly the ones most fraught with interpersonal challenge, newness, and uncertainty: getting to know and live with local families. Jacob's

story of meeting his host mom most poignantly signified this; as did many recollections

of his colleagues. That it might be so was foreshadowed by Dewey (1916) a century ago,

who said this in the midst of developing his body of work on experiential learning:

> In final account, then, not only does social life demand teaching and learning for
>
> its own permanence, but the very process of living together educates. It enlarges
>
> and enlightens experience; it stimulates and enriches imagination. (p. 6)

And furthermore, as Matt learned and subsequently advised: "Go travel somewhere, go

figure something out about yourself, because when *we're most uncomfortable we learn*

the most, which I think is really good about being separated in those families," echoing

Greene (1995) who says:

> Go intentionally in search of something and seek out the kind of understandings
>
> needed for the search, for moving toward what is not yet known. In this search, a
>
> refusal of the comfortable is always required, a refusal to remain stuck in
>
> everyday-ness. (p. 175)

The efficacy of this approach to learning, this pedagogy, has been confirmed and

explicated by researchers and scholars since Dewey. As referenced in Chapter Two,

Mezirow (1991) argues that learners are holders of meaning that are transformed when

they encounter different and disorienting experiences (in Kambutu & Nganga, 2007).

Friere (1997) maintains that learners need to encounter 'disorienting dilemmas' or

situations that do not fit their 'currently held paradigms.' Many other practitioners and

researchers have found that because home-stay experiences are rife with dissonance,

disorientation and difference, they can be critical and indispensible in cultivating qualities

of mind associated with global citizenship (Norris & Gillispie, 2010; Pence and Macgillivray, 2008; Stachowski & Mahan, 1995)

In short, recollections of participants' experiences in Costa Rica corroborated the insights and findings of experiential learning theorists, researchers and practitioners. But what specifically of cosmopolitan import was learned or taken or acquired; and, beginning with Matt's entreaty, what was 'figured out about the self' in that regard?

Nussbaum and 'Know thyself'

Participants revealed a growing and critical awareness of themselves and the place from which they came – their communities, society and culture. This was particularly evident in how they interpreted their hosts' attitudes toward community, material possessions and the environment; and the subsequent comparisons they made between Costa Ricans and Westerners. As Lauren observed, "[We were forced] to think about where we were from and why we did things the way we did, whether that was a factor of our family upbringing, or community in general, or just our culture." Sara's reaction in the mall most dramatically encapsulated this critical response: 'seeing for the first time something about who we were and where we came from' (See story in Chapter Three.)

What has this to do with global citizenship? According to scholars like Nussbaum and Schattle, cosmopolitan perspectives and global engagement begin with critical self awareness. Nussbaum (1997), drawing on Socrates' concept of self-examination and Aristotle's notions of reflective citizenship, argues that this approach to education "liberates the mind from the bondage of *habit and custom*, producing [sic] people who can function with sensitivity and alertness as citizens of the whole world" (p. 8).

Similarly, Schattle referencing several of his reflective 'global citizens' concludes: "Self-awareness, then, can be considered an initial step of global citizenship and the lens through which further experiences and insights are perceived " (p. 29).

Interestingly, to turn Nussbaum's phrase, in the case of the CR[1] participants, *because* their customs and habits were necessarily up-set, and through the process of encountering others and being sensitive and alert to their differences, they become more self-aware, and bondage to a habit and custom became liberated. In other words other-awareness preceded self-awareness. But, was this indeed the case of other-awareness preceding self-awareness? McIntosh (2005) says that ideally the processes of looking outward and inward happen simultaneously, one educates the other, leading to a more whole and globally oriented person. In talking about her global curriculum she says:

> Ideally it provides a balance of "windows" out to the experience of others and "mirrors" of the students' own reality and validity. When curriculum serves as both "window" and "mirror," students are helped to become whole-souled, complex people. I imagine them as potential citizens of the world, having developed both identities of their own and interconnectedness with others (p. 32).

Similarly, Schattle, using the metaphor of porous membranes, talks about how self awareness and other awareness are linked, each affecting and informing the other. In the case of CR participants, their experience demonstrates that seeing and engaging the other necessarily enlightens oneself and one's place, and perhaps in ways indispensible. Merryfield and Subedi (2001) contend, hearkening Ngugi and Said, that by encountering the lived experiences of people different from ourselves and seeing that our views are not

universally shared, world consciousness is cultivated – our minds become less "colonized," our outlooks more global.

An arising and relevant issue must be noted: Participants interpreted and filtered their encounters and looks 'outward' through and within the context of their previously lived experience, including their desires, wishes, and positions. The question remains: how might their accounts and interpretations and awakenings been affected by these predilections? And how might they be enlightened by the interpretations and accounts of their Costa Rican hosts?

In the quest for critical self-awareness, for making one's thoughts one's own, and not the mindless formulations of others or the thoughtless acceptance of whim, fashion or habit (Arendt, 1958; Meade, 1996), Nussbaum (1997) warns against "normative Arcadianism", describing it as "imagining the other as untouched by the vices of one's own culture" (p.134). She claims it frequently takes the form of imagining the non-West as paradisiacal, peaceful, and innocent, by contrast to a West that is imagined as materialistic, corrupt, and aggressive. Did participants' talk reveal this tendency? Several did. For example, when Sara corroborated my recollections of the mall story, she added this:

> I understood where imperialism was but then maybe I started thinking about cultural imperialism and that was the lens through which I understood that trip to the mall where I was like, "What is the mall doing in this pristine place? This mall, this dirty thing of capitalism that belongs to us, that we've imposed . . .

But then her eight-year-older self said:

Which is a weird way of thinking about it. That's what I was feeling about so

strongly and since then I would maybe understand it's a little more complicated

than that. Maybe I had this notion of a pure space being contaminated, which is

strange.

But this is as Nussbaum would characterize normative Arcadianism. When Jayne first

spoke of Pedrogosso, she talked of being drawn to the community for its non-

materialistic values, caring community, and connection to the natural environment: "I

want to be with those people. And I want to have the hope and life that developed in me

while with them." But then she paused and said, "But that's . . . . I'm also idealizing their

world, I guess. So I've idealized my notion of Costa Rica." In short, and in note, both

Sara and Jayne demonstrated some of Nussbaum's normative Arcadianism tendencies,

but both also, eight year later, recognized it. Had the intervening eight years helped to

contextualize their interpretations?

Finally, in talking about self awareness, and about the importance of knowing

oneself so as to engage the world more wholly, both McIntosh and Schattle refer to

implications for identity, arguing that the process of engaging the world, leads necessarily

to a multivariant and fluid and more whole identity. By so doing they open the contested

and controversial issue of cosmopolitan identity and loyalty.

Schattle and Identity

Identity and selfhood are perceived and conceived of in different ways. Some

consider identity to be grounded in the concrete details of our lives (Himmelfarb, 1996),

others see it as fluid (Bankowski & Christodouliids, 1999), and multi-farious (Sen, 2005),

or multi-determined and deriving from the intersectionality with other selves (Kincheloe,

2005). Others say that personhood is best understood as imagined (Souter in Hall, 1996), or evolving and always in process of becoming (Friere, 2007; Hall, 1996). Byrne (2001) and Senehi (2009) contend that identity is at root of most conflict, both personal and international, and therefore critical to understanding conflict and deciphering relationships of all kinds.

As recounted in Chapter Two, in the case of global citizenship, there is an exercised debate over issues of identity, particularly the contention around local - global identities and loyalties. The basic question is this: Is it possible, or even desirable to have an identity that is cosmopolitan? Some, like Himmelfarb (1996) say no, arguing that identity arises from the particulars of one's life within the local, and since cosmopolitanism is unbounded and non-localized, global citizenship is an illusion. Consequently one's moral allegiance is owed primarily and practically to the local, to one's fellows (Bok, 1996; Scheffler, 1999; Bowden, 2003). Others like Nussbaum say a cosmopolitan identity is possible, arguing that people's sense of 'human-ness' is enmeshed in all of who they are, and therefore central to their sense of personhood, and the basis of a global identity. The 20th century she says is filled with examples of people whose actions and motivations speak to a global and human identity and allegiance. Still others, like Appiah and Sen, argue for holding both at once, characterizing identities and allegiances as fluid and permeable – contending that being able to hold both local and global perspectives is the essence of cosmopolitan selfhood. Schattle conceives of cosmopolitanism as being manifested and practiced in overlapping local and global public spaces.

Others approach the global citizenship debate in a normative sense, seeing a transnational identity as a critical and necessary response to global integration and international conflict. For example Kenneth Boulding (1988) said twenty five years ago that "the concept of global civic culture requires the acceptance at some level of a shared identity with other human beings" (p. 61 in Richardson, 2008). Two years later, at the end of the Cold War, Elise Boulding (1990) called for a cosmopolitan identity that would transcend national self interest. Byrne (2001) who has written extensively on the Northern Ireland conflict sees postmodern *EU* as a hopeful and normative model for creating a supranational identity, one that for the sake of inter-state peace must replace obsolete national identities.

Back to Costa Rica 2003, how did the participants' experience inform this debate on identity? First, it is noteworthy that in over 160 pages of single-spaced interview transcription text, the term "Canadian" is used only twice as a personal identifier. Does this mean that participants were not much conscious of a national self? Possibly, and there might be several reasons.

First, Pike (2000a) has found that in contrast to their American counterparts, global education practitioners in Canada and the UK rarely mention their respective nations. This is so, he says, because the curricular focus in the UK and Canada is on global issues and themes, whereas the American curricular concern is with comparing cultures and countries. The implication is that students in Canada and the UK are less attentive to individual countries, including their own. Furthermore, Richardson's (2008) research indicates a growing trend in Canadian youth thinking of themselves in global rather than national terms. Second, Schattle found that most of the global citizens he

interviewed, many of whom had traveled or worked abroad in their youth, "flatly rejected the notion that one's source of national identity should be seen as restricted" (p. 29). They saw themselves as more than citizens of their countries. Participants' experience in Costa Rica may have had a similar effect, shifting their affiliation and allegiance to something larger than Canada. Third, and finally, it may also have had something to do with what it is to be Canadian, and Canadians' existential doubt about what it means to be Canadian. All three reasons many help explain the lack of Canadian identifiers in the text, and their almost complete absence in respondents' lexicon. And it could be concluded that 'Canadian' was not consciously foremost and relevant in participants' identity.

However, here is a critical and parenthetical aside and an arising issue: At one point in our interview Jayne (one of two people who used the term Canadian) said, "Do I think (our host mom) saw us as Canadian? I still don't know what Canadian is . . . I never thought of her as being Costa Rican." Jayne's revelation may help confirm the conclusion above, but it may also suggest a conscious and purposeful masking or re-masking of Canadian identity. Silence or confusion on Canadian identity may not necessarily mean absence. When I asked Jayne about this, she explained that as the relationship with her host mom became more intimate, as 'layers of identity were peeled back', national distinctives were the first to fade away. However she puzzled about whether they might have been present still in some unconscious or unspoken forms.

Back to the originating issue, if people did not principally identify as Canadian, nor view their hosts primarily as Costa Rican, what of the broader identity marker, 'global citizen?' The text is equally devoid of it. It is used only once – this in spite of

global citizenship being in the course title, embedded in its raison d'etre, and used throughout the one-page backgrounder sent to participants prior to the interviews. Does this mean participants were equally oblivious to either being global citizens or to the notion of global citizenship? Perhaps. However, even though they may not have identified with the label, their responses spoke to a growing bearing of global mindedness and identification with a common humanity.[2]

As discussed in Chapter Six, the discovery participants most talked about had to do with witnessing familiarities in the day-to-day lives of their host families, and feelings of connection and affiliation with the same – this amidst the admitted different and foreign – reflecting Nussbaum's contention that the task of global citizenship education is "cultivating the factual and imaginative prerequisites for recognizing humanity in the stranger and the Other" (p. 133). That the practicum might have so done is evidenced by observations like this: "A gesture seems to be able to convey a thousand words and seems to be so universal."; "They went about their lives much the same way we do here: 'Where are we getting our food? Who's going to work? Are the kids getting to school?"; "People talk about their families, people talk about the relationships in their family, people talk about their careers, people talk about their schooling"; "Different people all bicker over small things. . . people have the same passions for the same type of things, whether it be different sports or a different type of art or they're passionate about certain types of music and dancing and . . . " ; "Just how the families interacted; how the siblings fought amongst themselves; how everyone cooed over the baby when it showed up."

Scarry's (2000) study of European literatures shows her that the human capacity to imagine the other is limited; consequently she doubts the veracity of cosmopolitan

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identities. Greene (1995) agrees that the imagination is critical for seeing others, but unlike Scarry, believes there are ways of cultivating imaginations that are favourable to forging cosmopolitan identities and building a common world amidst diversity and difference. She thinks it is more likely to happen when people have personal encounters with others, and thereby seeing others' lives bound up with their own.' The experience of Costa Rican participants supports this notion, serving as a means of recognizing a related humanity in others, and giving rise to a bearing that transcends national distinction and geographic allegiance.

With regard to the local - global debate, Ignatieff (1993) and Walzer (1996) make the point that since we actually live in the local – our language, culture and communities – and not in some 'airy' global villages, we can only understand what it means to have global fellows and to be a morally connected to a global community, through first experiencing relationships in the local – with family, friends and citizen fellows. According to participant reports, the global other, the foreigner, the stranger became a citizen fellow, a friend, a Baba, once these foreigners and strangers were experienced as locals and in the domestic.

In summary, in terms of identity and allegiance, eight years later, when participants talked about the CR trip what can be said is that they did not see themselves so much as citizen types – local, national or global – with undo allegiances to any of these identity markers, but as individuals from one part of the world who had visited another, albeit strange and different and less 'developed' (The most commonly self-referenced identity was Westerner or Global North / First World-er). And through this experience they were awakened to similarities and a 'humanity' of people everywhere – a

basis for world citizenship. As Benjamin Barber (in Schattle, 2008) says, echoing the sentiments of Greene and Nussbaum, "citizenship is a dynamic relationship among strangers who are transformed into neighbours whose commonality derives from expanding consciousness rather than geographical proximity" (p. 26).

Greene and Agency

Speaking of expanded consciousness, here are several initial responses to the CR experience: "It was the first step in realizing what the world was like;" "[I] learned you can't make assumptions about anything." "It opened my eyes to a lot of things"; and "It kind of cracked open my world". For many respondents, when they spoke of an expanding awareness of the world, they were speaking also of their own worlds, of awakening to a broadened sense of possibility and independence.

As disclosed in Chapter Three, the most commonly reported impact of global citizenship practica (or variants like study abroad programs and international service learning) – particularly those that emphasize community work – is an increased sense of self-confidence and agency. Recently, as an example, in a survey conducted by Norris and Gillispie (2009) of 17,000 college-aged study abroad students (*Institute for the International Education of Students*) spanning 50 years, 96 percent of all survey respondents "attributed their experience to increasing their self-confidence, a quality that can assist in a multiple of future endeavours" (p. 391). And as discussed in Chapter Nine, a number of CR respondents spoke similarly about the impact of their experience. Most particularly, the experience helped open possibilities and cultivate confidence for travel, learning languages, engaging in local community development and post secondary studies.

According to Dewey (1916):

Growth depends upon the presence of difficulty to be overcome by the exercise of intelligence . . . The problem [must] grow out of the conditions of the experience being had in the present, and that it is within the range of the capacity of students; and secondly that it is such that it arouses in the learner an active quest for information and for production of new ideas (p. 79) . . . The goal is to lead out into an ever expanding world of subject-matter of facts, information, and ideas (p. 87).

If this is the case, then for these participants – those with a demonstrative desire and capacity to learn and think and do more because of Costa Rica – the CR experience struck the right balance between difficulty and capacity. Dewey also says that one can know if an experience is truly educative if a learner subsequently has an "added power of direction and control" (p. 74), and acts with less helplessness and capriciousness. Again, according to their accounts, for many participants, the Costa Rica experience seems to have so done.

But what of participants' lives now? Can any definitive links be made to their lives today and the awakened sense of agency experienced eight years ago? Here is Adrienne's response after reading about participant lives and their interview responses:

I was amazed to discover (again!) what a tremendously gifted group of kids we were privileged to travel with. When I read of their various accomplishments, so soon, so young, I couldn't help but wonder if they would have gone so far – in so very many different ways – without the experience of Costa Rica. Many of them are quick to recognize the influence the trip had on their lives. But it's the whole

business of cause and effect, again. Were these kids attracted to an experience like that one because of family values, natural curiosity and intelligence, and even without CR, would have gone on to do amazing things? Or was CR such a dramatic event in their lives that it propelled them beyond their normal trajectory into a wider acceptance of all things different, a taste for adventure and risk, a thirst for greater connection, broader communion? Finding the answer would require investigation into the ethos of their individual families, their early education, their exposure to people and ideas.

Adrienne is right of course. How would one ever know, given the multiple contingencies between then and now and before? However, CR or not, participants' lives today – their perspectives, attitudes, actions, studies and work inform of a deep sense of agency and possibility. Some talk of direct links to CR, others not, but here they are again: Emma has a degree in commerce and has travelled to all seven continents. Today she travels at every opportunity and is questing to make CR-type practicum opportunities accessible to young professionals. Bill, post CR, traveled throughout Canada and Europe for a year. He then entered medical school, and just this past year graduated as a medical doctor. Jacob, with university degrees in fine arts and international business, is running two businesses in Toronto; and today says he will do anything for anyone, and "it all stems back to the Costa Rica trip." Jayne, has a graduate degree in English literature from the University of Victoria, and is currently studying her 'joy', naturopathic medicine in Portland. She looks for every opportunity to reconnect with nature and with the hope and life that 'developed within her' in CR. Lily has a degree in environmental studies, lived for a while in England and France and is now doing 'exactly what she was meant to do,

helping people realize their dreams.' CR, she says, taught her to be less judgmental and to "sit down and look around and listen." Matt, since CR, has traveled widely, and today runs a small successful business in Yorkton. He talks of CR heightening his environmental consciousness and how because of that he is today ahead of the current and popular 'green wave.' Sara is a Ph.D. candidate studying policing, gangs, and criminalization in the context of Canadian colonialism; and she is grateful for CR complicating notions and systems of oppression. 'Muddying' theory with life experience is something she necessarily welcomes in her research today. Maya with a degree in French literature and linguistics is fluent in three languages, works as an ELA teacher in Spain, and continues to travel and 'adventure while she can.' Lauren has travelled to South Asia and the Middle East studying politics and political theory (nationalism in diaspora groups) and is about to graduate with a Masters degree in political studies at York University. Nell, after Costa Rica, became disillusioned with the neo-colonial bent in international development studies, has since traveled widely, worked on local community development projects, was for many years an activist leader in university student politics, and today is studying law at the University of Manitoba.[3]

Greene (1995), when describing emancipatory pedagogies, ones that honour and elicit global diversity and engender an evolving common world, says that imagination is critical to learning and essential for developing a sense of agency. At its most basic, imagining things being otherwise

> may be a first step toward acting on the belief that they can be changed. And it
>
> would appear that a kindred imaginative ability is required if the becoming
>
> different that learning involves is actually taking place. A space of freedom opens

before the person moved to choose in the light of possibility; she or he feels what it signifies to be an initiator and an agent, existing among others, but with the power to choose for herself or himself (p. 22).

An ability to imagine a better way of being and living in the world (more humane, pluralist, just, joyful, and more whole) linked with a confidence of being able to do so, according to Greene, necessarily underlies global mindedness and a global bearing. She says that the role of imagination is not to resolve, point the way, or improve, but to awaken and disclose the ordinarily unseen, unheard and unexpected and should serve to de-centre ourselves. What participants are doing today with their lives and how they speak of them, whether directly because of Costa Rica or not, inform this sensibility.

Buber and Nussbaum and 'Seeing Oneself Bound up with all Other Human Beings'

Since 2003, I have recorded my impressions – stories and memories – of the CR experience, conducted a case study with one of the CR participants (Nell), investigated other global citizenship programs as participant, observer, and researcher, and read literature on the pedagogy and ethics of these types of trips/programs. What has turned up consistently, and often, is the singular impact of the home-stay experience, particularly for its influence on perspectives – one's place in the world – and relationships – one's connection to global others – facilitating what Nussbaum describes as 'seeing oneself as a human being bound up to all other human beings by ties of recognition and concern' (Chapter Three). My impressions of and research into the impact of the home-stay experience as explicated in Chapter Three were borne out by this study.

Participants' most compelling recollections derived from living with host families, and the awareness and insights that those relationships wrought. But what

exactly was said about those relationships? Here is a re-cap: First, guest-host

relationships were spoken of, and remembered with fondness and affection. For example

here is Jacob talking about the day we left Pedrogosso:

> The relationship when we were leaving, was very sad. It was very sad to have to
>
> leave. I remember leaving, and everybody didn't want to go. People wanted to
>
> stay in Pedrogosso for the rest of the trip. They didn't care what else we had
>
> planned. Nobody wanted to see anything else. We just wanted to stay . . .

I remember that scene too; a lot of people were tearful that morning. Second, participants

described their families with familial familiarity and a sense of connectedness (e.g. "I

equivocate her to being like my Baba . . . I felt so safe with her, because she was so

loving . . . And I think this is why I thought of her as being my Baba because I remember

her being so tender and loving, but so tough").Third, participants expressed awareness of,

and appreciation for their hosts' hospitality (e.g., "She welcomed this random stranger

into her home now, could be anybody and do anything . . . when she sort of opened her

door for somebody"). Fourth, they talked of the many human commonalities they

witnessed in their homes (e.g., "They went about their lives much the same way we do

here . . . 'Where are we getting our food? Who's going to work? Are the kids getting to

school?"). And in the end, eight years later, participants perceived their hosts with

humility and mutuality (e.g., "And I really got a sense of a relationship where maybe they

were doing us a favour much more than we were doing them a favour").

How do these recollections and perceptions and meanings inform global

citizenship and global citizenship education? Much has already been made of the impact

of host family relationships (Chapters Three and Six), but here are an additional three observations, and a worrying question:

First, at the center of the cosmopolitanism idea is a pluralism-universalism tension (Chapter Two). In a world of remarkable and striking diversity (some say unbridgeable diversity), where global citizenship envisages a common global community in which all humanity shares membership, the cosmopolitan question becomes what is to be held in common; and how is the common to be found? Most globalists acknowledge that a sense of mutual purpose and relatedness cannot be imposed. It will, if at all, emerge from an engagement with, and respect for difference, and through encountering other people's lives. As a peace activist and sociologist, Elise Boulding (1990) has written extensively on resolving the inherent conflict between being open to others (including cultural difference), and being all-caring (implying a universal ethic). She contends that to truly encounter others' lives and to see their stories linked with ours, and ours with theirs, one must experience *I-Thou* relationships (a la Martin Buber)

> In the *I-Thou* relationship we stand in openness before the Other (any other with whom we have to do) and let that Other be in all their wholeness and uniqueness. We may not measure, define, or utilize the other person. We may only relate. We meet the other person. The event of meeting lies in the between-ness, in the space that must reverently be left there, between one being and another (p. 146).

This is how Boulding says we find commonality amidst diversity and peace amidst the tension between a need for separateness and a need for belonging.

Is this what participants experienced; these types of ideal communicative relationships, relationships where others were treated as Kantian 'ends-in-them-selves'?

There were indications: Participant's expressed appreciation for their hosts' hospitality and awareness of their sacrifice and vulnerability and they talked of their relationships in ways that that spoke of reciprocity and inter-subjective exchange. But mostly it was what they said about language. Participants universally expressed regret for not knowing more Spanish, and a desire to learn more for 'next time'. (Several verbalized a shame for assuming that English was spoken everywhere.) And to what end, and for what purpose? Bill spoke for many when he said, "[If I had spoken the language] I think the relationship probably would have been deeper because we would have understood each other better, or been able to share more and compare more." People desired conversations that were more expansive and fostered deeper relationships. To use Boulding's words, they wanted to 'link their story with their hosts', or to 'share and compare,' as Bill would say.

With what intensity and openness people experienced Buberian-like *I-Thou* communication cannot be known. However, what people said of their hosts and of their relationships with them, and how they were regarded eight years later (with humility and mutuality, and with acknowledgments of common humanity) – implies sincere and reciprocal engagement. Political philosopher Charles Taylor (1991) contends that the practice of citizenship in the modern day is in peril because of the social malaise of atomization and fragmentation, which jeopardize engagement with different others in civic relationships. The experience of CR '03 participants serves as a hopeful counter-narrative.

A second observation has to do with the 'intimate everydayness' of the home-stay experience, and how it may help serve to bridge the local - global conundrum within cosmopolitanism. When Jayne was asked how she knew the relationship with her host

was authentic, one of the first things she said was, "The experience was quite intimate and everyday . . . meaning there wasn't much time to consider where we were and why" (that we were on a trip abroad visiting foreigners) . . . "I never thought of her as being Costa Rican." The implication for cosmopolitanism: Greene (1995), says when we have knowledge of the common details of another's life it becomes less likely that we will categorize (Costa Rican) and distance (strange foreigner) them. And moreover, contends Appiah (2006):

> the great lesson of anthropology is that when the stranger is no longer imaginary, but real and present, sharing a human social life, you may like or dislike him [sic], you may agree of disagree, but if it is what you both want, you can make sense of each other in the end (p. 99).

Based on Greene and Appiah, encountering and sharing everyday intimacies will have the effect of overcoming distancing abstractions and open possibilities for understanding different others.

Third, for many participants the Costa Rica experience fostered an expanded sense of independence and possibility, as reflected in subsequent actions like traveling and living abroad. One of the critical determinants was the practice of independence, and the experience of freedom in new and unfamiliar circumstances and contexts. But what was it about the new and unfamiliar that fostered this expanding embrace of the world? Sharon Todd (2003) may have a partial answer. Hearkening insights from Emmanuel Levinas (1998), she argues openness to an Other must be presaged with a willingness to be open to otherness. In the case of CR, the implication is that the very decision to participate in the program and live with a strange and foreign family in the first place

signified a pre-trip openness to otherness and a desire to learn from the Other – this "being a dangerous life, a fine risk to be run" (Levinas, in Todd, p. 65). But then having succeeded, and survived the danger and the risk – learned about Others and from Others – participants' openness to otherness and desire for more of these experiences was expanded (e.g. traveling and living away) – implying an ever expanding and interacting spiral of openness and learning.

Finally, a worrying question: The claim is that the home-stay experience helped facilitate 'seeing oneself bound up with all other human beings.' This might have been so, but who said so and from whose perspective was so said? From whose side were relationships described? To ask a Frierian question, whose world was being named? The answer is as clear as it is obvious: the guest's, not the host's. It could have been no other way, this being the nature of the research project, and its greatest limitation. And it raises the question, would the hosts have named a similar world if it was theirs to name; and would their interpretations have conjured *I-Thou* relationships and conceptions? [4]

Did interviewees take this into account, a critical perspective and interpretation in recounting their experiences and relationships with hosts and host society? Most said or implied that they did. If they did, was it the intervening eight years that cultivated this perspective; or was an attitude they had going in in the first place; or was it a sensibility that was fostered by the practicum itself? These questions are relevant and critical to all global citizenship practica as herein lays a most daunting challenge for its facilitators (Chapter Three): how to facilitate cross-cultural, cross-class personal visits, in ways that are not distancing, objectifying or patronizing, but are connective, inter-subjective, and

reciprocating. To do less is to limit those with whom one is bound up. How did the facilitators of CR'03 do in meeting this challenge?

Dewey and Friere and Questions of Pedagogy and the Role of Teacher-Facilitator

Even though participants spoke of the important role of teachers, one of the most striking revelations from the interviews, as depicted in Chapter Nine, was the teachers' apparent pedagogic invisibility, and that learning may have happened largely by happenstance and chance. In many ways this ambivalence is reflected in the scholarly literature. George Walker (2006), as head of the International Baccalaureate Organization (IBO), one of the most prestigious posts in international education, in his book *Educating the Global Citizen* says this:

> The success of every educational endeavour depends upon a teacher . . . School buildings are important, the number of books in the library matter, the IB programmes are the gateway to an enlightened education, but without the right teachers the whole lot come crashing down (p. 45)

But after this singular endorsement of teachers, Walker offers little in clear answers about what teachers do or could do to 'keep the whole lot from crashing down'. He is not alone. The silence on the teacher's role in 'teaching' has a long history, from Socrates' assertion that teaching anything is impossible (since all learning is re-collection) to Heidegger's (1968) assertion that 'teachers should just let learners learn,' to Rogers' (1969) claim that teachers don't teach learners anything and are at their best when they don't interfere. Even Dewey (1916), who argued that teachers play an indispensible role in facilitating learning, says that "we can never teach directly, but indirectly by means of the

environment (p.17); (and what) conscious deliberate teaching can do is at most to free capacities (already) formed for fuller exercise"(p.19).

Todd (2003), however, says, "teachers, as the vehicles through which the pedagogical demand for learning to become is made real for students, cannot escape their role' (31), nor argue others (Jarvis, 1995; Van Manen, 1990, 2000), their responsibility. I agree. That the CR '03 teachers felt responsible, for doing the 'right' thing, pedagogically and otherwise was an abiding and foremost concern. Here is Adrienne:

> I was very aware of these 13 young people I was responsible for. And so I remember, I think probably the most present memory, is getting on the bus in morning and I could feel already even before anybody spoke, I could feel almost which way the day was going to go. It was like one big animal, you know . . . So it was that awareness always. I mean it was a huge responsibility for me, and I don't think I realized till I got there just how big this was . . . So that's probably my strongest impression, still today.

And mine. I remember sleeping only three or four hours a night, worried about the well-being – physical, emotional, educational – of those thirteen young people. And as referenced earlier, what animated our discussion more than any other – before, during and after CR– was the issue of when to intervene and when to let be, for the sake of those frames of well-being. All of this is to suggest that Adrienne and I must have believed that we were playing a necessary and pivotal role. But what was it exactly?

First, beyond the most obvious – keeping the students alive and healthy – according to participants, it was being a person who inspired involvement and participation in a global citizenship practicum in the first place. It was being an elder

whose judgment could be trusted – trusted for a particular experience's significance

(Phillips, 1998 in Todd, 2003). As Jacob said, "I knew this was something that you were

interested in . . . so I knew that it would be something I would be interested in [too]." The

question about what teachers did to cultivate those relationships is a concern for the next

chapter. I turn now to two additional and interrelated teaching roles signified by the

research data: facilitating critical perspectives, and fostering autonomy and

independence.

According to experiential learning pedagogues, critical thinking and reflection are

crucial to any effective learning derived from experience. In unequivocal terms,

Lutterman-Aguilar and Gingerich (2002) say,

> Any educational endeavour, including study abroad, that does not structure
>
> reflection and critical analysis of the international experience itself into the
>
> curriculum is not engaging in experiential education. (p. 45)

As argued in Chapter Three, from Freireian and Deweyan perspectives, the biggest

challenge for global citizenship practica, and hence an essential responsibility of its

facilitators is cultivating critical engagement – combating thoughtless and unreflective

experience, and addressing issues of power and privilege. To this end, practitioners call

for pre and post trip critical reflection in study abroad or international service programs

(Grusky, S. 2000; Malewesky & Phillion, 2009; Sichel, B. 2006; Willard-Holt, 2000).

In the case of CR '03 there were many examples of participants responding

consciously and critically to previously held assumptions and perspectives (see Chapters

Six and Seven for shifts toward equal positioning, questioning of ethnocentrisms and

Western cultural domination), and none more emblematic than Sara's epiphany in the

mall. But who or what facilitated these significant occasions of critical insight?

Participants, including Adrienne and I, had little memory of facilitating formal sessions

of critical analysis and reflection, such as those recommended by theorists and

practitioners. (And it should be noted that many students had a sense of skepticism about

the global economic and political status quo to begin with (Maya). However, in retrospect

there were noteworthy signs that cultivating critical perspectives was a part of the

practicum's philosophy and practice, whether formal or not. A review of the course

curriculum – its aims, objectives and rationale – shows that its raison d'être was to

engender critical perspectives, particularly in addressing issues of power, personal and

global, and in fostering relationships of dignity with a larger world and with global others

(see Appendix A). So, even though it was not much remembered, it should be noted that

the underlying assumption and concern of the course facilitators was engendering critical

analysis and reflection.[5]

One of the ways that Adrienne and I encouraged critical insight was by doing

something for which we were remembered well: incessant entreaties to have no

expectations and to have an open mind. Here, as cited in Chapter Nine, is Jayne

reminding me of that abiding concern:

> It was probably everything beyond anybody's expectations of what it would be
>
> because you said from the get-go not to have expectations. You didn't want us to
>
> see pictures. There was a big emphasis on keeping expectations to a minimum
>
> about what we were doing.

And Adrienne on what she considered was pivotal to the practicum's success:

You have to teach them as we did, unknowingly, in our blissful ignorance, we just said, "Have no expectations." And I think that's the best lesson you can give them . . . is to go there knowing that anything can happen, and not to think, not have preconceived notions about these people . . . So that's the message I think you have to give the kids, is just go with an open mind.

 Adrienne and I did not want students to have expectations; but what did we mean with this, what were our pedagogic purposes? As a colleague has reminded, 'having no expectations' is in fact a nuanced statement and engages a variety of lenses of expectation. Indeed; and this is what I believe we meant: My over-riding concern, one birthed in my transient childhood, was for students not to make pre-mature and ill-informed judgments of people and circumstances, whether out of fear or ignorance. Adrienne's concern, arising from living and traveling abroad, was not wanting students to have 'preconceived notions of the people' in ways that might impede a flourishing engagement with the world. Both Adrienne and I were mindful of encouraging attitudes (questioning assumptions and acknowledging prejudices) that would help foster respectful, reciprocating and inter-subjective relationships. We did so by asking students to be open to new ways of thinking and living, and shaking off constricting or bounding expectations; in other words to 'be open and have no expectations'. For as Fred Dallmayr (2007) concludes in writing about creating a world governed by cosmopolitan ideals, it is best to create spaces for people and cultures to learn about each and from each other as equal participants. Summoning Hegel's *leitmotif,* he says,

Inter-subjective or inter-human recognition is possible only through reciprocal

engagement and ultimately depends on mutual respect and engagement, and . . .

allows for recognizing 'one's own in the alien. (p. 163).

Dallymar affirms a critical role that Adrienne and I played in CR '03: facilitating critical

perspectives that allowed for greater inter-subjectivity and inter-human recognition.

Dallymar's musings in the same article speaks to a third teaching role: fostering

autonomy and independence. He says for students to learn to be cosmopolitan, they must

be respected for their autonomous capacities to learn and self discover.[6] The truth of that

statement was demonstrated in our debrief sessions following the trip. Here Adrienne

expresses amazement at what students had learned independently of us.

I went with no expectation in terms of the kids, how much they would actually

glean from this experience. And we came back with a lot. In our debrief after, I

was amazed, you know at what came out, stuff that I hadn't noticed or picked up

on: They're very feeling sentient little beings, and they picked up a lot of

interesting things.

These were things that neither she nor I necessarily anticipated or predicted; these learn-

ings emerged from students' autonomous selves, and without any conscious pedantry on

our part (curriculum guide, page 3, Appendix A). Dewey says that

Perhaps the greatest of all pedagogical fallacies is the notion that a person learns

only the particular thing he (sic) is studying at the time. Collateral learning in the

way of formation of enduring attitudes of likes and dislikes, maybe and often is

much more important than the spelling lesson or lesson in geography or history

that is learned. But these attitudes are fundamentally what count in the future. (p.

48)

The most important things students learn in school, Dewey (1997) claims, are not the

content of the formal curriculum per se, but are collateral, such as attitudes that affect

one's bearing in the world and one's disposition to future learning and growth. This is not

unlike Adrienne's observation that what students 'picked up' independently of us was of

critical importance, but not necessarily part of the intended formal curriculum. It is with

this in mind that Dewey (1997) says freedom is a critical pre-requisite for students to get

to know themselves and their relationship to the world.

What Dewey, Dallymar and Adrienne suggest is that students' most important

learning is self-discovered, happens autonomously, and often in the cracks of the formal

curriculum. But are they saying by this to just let students be, let them find themselves

and their own way in the world, and they will grow into paragons of cosmopolitan virtue?

No, says Dewey (1916); while we may never educate directly, we do so indirectly by

means of the environment, and "whether we permit chance environments to do the work,

or whether we design environments for the purpose makes a great difference" (p.18).

Teachers play a pivotal role he says in creating circumstances and environments of

balance, facilitating experiential continuity through an expanding layering of learning

experiences, providing ongoing experiences that learners find challenging but not so

challenging or different from each other that there is no continuity between them. The

goal is to foster independence and growth of an ever expanding world.

Finding this balance, as discussed earlier, between challenge and capacity was our

constant worry – Adrienne and I – between keeping students safe and challenged within

their means, and respecting their freedom and sentient independence – with a view to cultivating independence and growth. How was our concern interpreted and experienced by participants? For Lily, having our trust was pivotal.

> The fact that we had your trust, that was huge too. That was really important, and it also I think made us more confident in how we interacted with people. Because by you trusting us made us feel like, "Ok, yeah. I'm trustworthy."

And for Jayne, seeing us as equals meant a lot.

> Adrienne and you treated us like we were one of you when we were there. Yeah. I'll never forget when we went and stopped at Adrienne's house, me and Lily did. And she talked to us like she was a student with us . . . I told my mom that this morning . . . so much of the experience was seeing our teachers in the same place as we are.

What is notable in both Jayne's and Lily's responses is the impact of a teacher's 'nod.' In this case, our orientation of trust and equality was remembered vividly eight years later and interpreted with consequential significance; it shows how a teacher's trust and bearing of equanimity can confer confidence and independence. There are two implications for Dewey's learning landscape, as regards CR: First, teacher-relationships are an inextricable part of Dewey's challenge-capacity learning dynamic, cultivating self confidence in students' capacities and bearing in the world. Second, if so, heed must be given to Friere's imperative that teachers' can only help learners 'name their own worlds' – to make learning their own – through dialogical and inter-subjective relationships (more on that in the next chapter).

Others like Emma and Maya talked about how they felt the program's 'safety net' provided an 'extra comfort zone' and support in processing cross-cultural challenges, precursory for future independent travel. Lily, Sara, Lauren and Nell talked of how being able to meet the challenges of the experience fostered independence and imagined possibilities. For Bill the trip was somewhat restrictive; he desired more freedom to explore and discover and unveil. And this speaks to a pedagogic challenge in facilitating group learning situations.

Overall, based on what participants' reported on their lives since '03, and using the criterion that education should lead to growth, the learning environment met Dewey's challenge. In the end Adrienne was 'amazed at what came out', not so much through anything she or I did, but because of students' sentience. However, these students might not have been as sentient if not for an expanded sense of independence (implying and perhaps nurturing and fostering a certain responsibility), an independence fostered through teachers balancing challenge and capacity and communicating confidence and equanimity. Rogers (1969) says the best that teachers can do is not interfere with student learning. This may be so, but teachers are pedagogically responsible for the learning environment (Dewey), and morally responsible for relationships with their students (Jarvis, 1995). In the case of Costa Rica both of these – learning environments and relationships with teachers – may have been antecedents for students' growing independence and for them learning beyond teachers' imagined possibilities. And so, conceivably, learning was not entirely by happenstance and chance after all.

In summary, the practicum teachers played three interrelated roles, functions that were critical to cultivating cosmopolitan perspectives: being trusted elders, encouraging

critical reflection, and facilitating learner independence. And this raises several questions which will be dealt with in the upcoming and final chapter: How does one become a trusted elder, and what are the moral and pedagogical implications of being one; how is critical reflection best facilitated for cosmopolitan questing youth; and how are educative teacher-student relationships fostered in young adults?

Conclusion

Reviewing the questions that originally inspired my research and the subsequent questions that arose from scholarly literature and interviews with participants, there is much to consider in conclusion – too much in fact. In many ways this entire thesis is a testament to unfolding questions and open-ended conclusions. What follows are several summative reflections, indicative of what was revealed by the case study in response to questions which animated the project.

According to the memories, meanings and lives of the 2003 *UW Collegiate* global citizenship practicum participants, high school global citizenship practica (as short as two weeks) can be effective in cultivating enduring traits and perspectives of global citizenship. By encountering others and other ways of life, participants' perspectives of themselves and their societies were enlightened, and an appreciation and respect for not-before-experienced ways of living was awakened. By living with families in intimate every-day circumstances, participants discovered universal human commonalities and a developed a sense of human relatedness – strengthening human identities and broadening civic allegiances. By experiencing life and independence abroad, participants' sense of place in the world was enlarged. Self-confidence and imagined possibilities were expanded.

Also, according to the study, teachers of high school practica play important, perhaps critical roles in facilitating the same. By being trusted elders, teachers attracted initial student participation and were given power to confer confidence and inspire independence. By reminding participants to go 'without expectations and with an open mind', they fostered critical reflection and analysis. By balancing capacity and challenge, they helped facilitate independence and agency.

The 'data' made something else clear – Sara's dictum: 'Life experience complicates theory, but makes it more truthful.' The memories, meanings and lives of participants revealed a dance within the polarities and paradoxes of global citizenship education. Global identities and affiliations were realized in the local and the familial. Self-knowledge was enlightened through encounters with Others. Commonality and similarity were revealed in visiting places and people that were foreign and different. Including the perspectives of these people in this account would have helped to 'complicate theory and make it more truthful'.

The study pointed to numerous questions and topics for further research, investigation and inquiry. Most importantly for me, the study raised questions, informed issues and unveiled implications for my own personal teaching practice, for the practice of global education, and for the implementation of global citizenship practica. I turn now to a discussion of those in the final chapter.

Endnotes

[1]   CR and CR'03 denote Costa Rica and the '03 Costa Rica practicum.

[2]   See R. MacGinty (2012) for a discussion on growing awareness of hypridity and hypridization of identities in peace processes.

[3]   Each of the CR participants had proclivities, interests and life experience coming into the practicum that foreshadowed their lives today: Jacob had a penchant for volunteerism; Nell fostered a *Foster Parents Plan* child; Lily grew up on a farm that nurtured 'relationships of all kinds'; Sara was a social justice activist; Matt was living independently at sixteen; Emma had traveled widely; Jayne had an affinity for nature and holistic perspectives; Bill had a keenly inquisitive and critical mind; Maya was studying Spanish; Lauren's role model and father worked for the UN. These interests, proclivities and life experiences were evident in how each participant spoke of CR and interpreted its significance for their lives today. Dewey (1997) says: "(what) conscious deliberate teaching can do is at most to free capacities (already there) formed for fuller exercise." So perhaps this is what can be said of CR'03: It helped release, expand or affirm that which was already there.

[4]   Power, how it was perceived, understood and exercised in guest-host relationships, informs questions over the nature and veracity of *I-Thou* connections and relationships. For example, in relationships where substantial power differentials exist, *I-Thou* relationships are impossible.

Power can be understood within the unique dynamics of individual host-guest relationships, by the global constructs of guesting and hosting, or through the socio-economic-political relationships of colonized and colonizer. Since many of the host families of Pedrogosso were well off and well educated, characterizing guest-host relationships solely through a colonized-colonizer paradigm would be inaccurate. In the case of CR'03, the nature of the power relationships (who had it, who did not, on what it was based) between hosts and guests was complex and shaped by the interplay of each of the above – as revealed by how participants spoke of their host families. One way of looking at the issue of power is as Bill did. He saw power as shifting and need dependent and determined (page 136). See Wilmot and Hocker (2011) for an explication.

[5]   Adrienne and I faced daily challenges in helping students respond critically and appropriately to things they found disturbing, strange or just plain wrong. One example: The morning after we arrived in Pedrogosso, Lily and Jayne reported that there was an old man locked up in a cage in their backyard. They were confused and scared. Here is how Lily and Jayne recounted that experience, what sense they made of it, or not, and how they saw their teachers responding.

Lily: Something that was quite shocking to us at first was in her house. Her brother had been in an accident, I don't know when, but I think he had mental problems from that, but she kept him in a separate little house almost. But he had everything he needed, like there was nothing in there to speak of. I'm assuming because he might harm himself, right. And he was kept locked in there; and sometimes we'd wake up at night because he'd be yelling, and then our mom would kind of call back and say something in Spanish, probably to soothe him, but. For us it was shocking, at first because it was so different from anything we'd seen at home, and almost a little frightening because when he yelled, we couldn't understand anything so we had no idea if it was bad things or good things. But now in retrospect, and having talked with it to you, and Madame_____ and all that, that's the way that they can best deal with mental illnesses like that. And how almost, that's almost better because he's with people that are familiar with him, and who care for him and love and truly take care of him.

But he might have only been there for the period that we were there, to make us feel more comfortable and safe perhaps. But that was kind of shocking, but it made us think a lot about it, made us talk a lot about it, and come to understand why. And it was shocking because it was just nothing like what you would see here.

Jayne: I do remember the guy in our backyard that was living in a cell. He was her brother. He was our host mom's brother who had, when he was in his forties, he might have been in his fifties at the time that we saw him. He had been hit by a bus, and suffered severe brain damage. And the only alternative . . . . there's no infrastructure in which he could be cared for. And he was incapable of caring for himself anymore. So he was . . . . there was a concrete cell built in our host mom's backyard that from our view looked like a prison cell. It had a bar door, and barred windows. On the inside was a toilet and maybe a sink and a concrete bed (perhaps a blanket or something). And I'm not sure if there was much else. She fed him three times a day. And I don't know if he ever came out, but she introduced us to him our first day there so that we would know that he lived back there. And as far as she, or I think the daughter translated for us, that this was the best care he could have given the living situation that they were in, and . . . . This is a very compassionate way of caring for him, I guess (I suppose I'm still blown away by it…I still can't make sense of it). And, yeah, so I'll never forget that. I'll never forget the image of the cell because the union of love and imprisonment were and still are difficult for me to understand.

Lloyd: What sense did you make of it at the time? You still remembered it.

J: Remembering how we had been prepared that we were supposed to be very open to the places that we were going, and the cultural differences. There was always a big emphasis put on, 'this is a cultural . . . . you're going into a different culture.' And I think Lily and I both didn't really know what to do with it. So we

were just like, responded in as 'OK, we understand, or you know', but being pretty confused as to wanting very much to talk to you or Adrienne because we didn't know . . . . I don't know you just meet these people so how do you know. What do you compare it to? There's no . . . I'd never seen that before, and, yeah, I don't know. Can you ask more questions so I can . . . .

L: Do you think we should have done more, Adrienne and I?

J: No. I think that would have made us feel like it was wrong. Like it wasn't really supposed to happen that way, but that would imply an expectation or preconceived notion of this experience and we weren't supposed to have any of those . . . . I think Lily and I laugh about it now. Or I laugh about it, because it probably was pretty shocking, more than I probably know.

L: I remember at the time how it bothered you, not quite knowing what to do with it yourself.

J: Yeah, and now when I look back on it I don't think about that part of it. And I wonder whether if that's because I feel like it was treated like it was OK. Maybe it's not OK; maybe I'm wrong. Maybe I'm still terribly confused and am only realizing that now. But I guess, like had you guys come in and said and tried to walk us through it I think that would have been different because we kind of had to deal with . . . So, I don't know, it was our experience. And I'm glad that it was left that way.

The recollections of Jayne and Lily eight years later speak to the teaching dilemma of balancing challenge and capacity, encouraging open minds and critical analysis, all the while guarding against ethnocentric impulse or normative arcadianism – in themselves and in their students. They also speak to the moral call on teachers for judgment: knowing when to 'let be' and be quiet, when to intervene and how, and how to help students interpret (name?) their world. Learning that challenges ones understanding of the world, of what is right or wrong, may reverberate for a lifetime. See Chapter Eleven for implications for global citizenship education.

[6] Dallymar's learning theories are an outgrowth of his observations of historical cross cultural events from religious exchanges between Japan, China and India to intellectual influences of Islam on pre-Renaissance Europe. In every case he says,

> cross-cultural learning was typically not an effort to foist a doctrine or established canon on alien populations, thereby subjecting them to foreign control. Rather, in almost every instance, great care was taken to find resonance for transmitted ideas in indigenous cultural and religious traditions, that is, to treat the latter as the very resources needed for genuine learning and transformation. In this manner, a measure of inter-

human equality was preserved, and the danger of unilateral violence or manipulation was avoided (p. 160).

Chapter 11

Implications and Appeals

But I guess, had you guys come in and said and tried to walk us through it I think that would have been different because we kind of had to deal with . . . So, I don't know, it was our experience. And I'm glad that it was left that way.

- Jayne

In this last and final chapter I discuss implications – and by extension several recommendations – that have been brought to light by the study. Specifically, I look at how the study generated an understanding of my teaching vocation, enlightened the practice of teaching, particularly for cosmopolitan ends, and informed the purposes and practices of global citizenship practica.

Vocation

Feldman (2003) argues, and I agree, that when we make representations of our research public, we come to understand and change who we are as teacher educators. We become more responsible. How have I changed, and for what am I now more responsible?

As indicated in Chapter One, at the time of CR'03, I had been teaching for fifteen years, was frustrated with the standards movement in education and had come to see that my teaching effectiveness was primarily rooted in respecting learners as free and independent Subjects and helping facilitate critical reflection of the real world. I believed the teaching role called for fostering relationships with students that engendered trust and mutuality, and for engaging course content with enthusiasm and care (Kornelsen 2006). By 2004 I concluded that underpinning all good teaching (effective and moral) is

commitment and care, agreeing with Freire that "to be a good educator you need above all to have faith in human beings. You need love." (cited in Kornelsen, 2006, p. 81). My perspective was critically shaped by fifteen years of high school teaching, and deeply affected by fifteen years of parenting two children. But it was also informed by those scholars and practitioners who articulated or helped interpret my teaching/parenting experience (Alexander, 1979; Buber, 2006; Dewey, 1916, 1997; Friere, 2007, 2008; Hunter 1993, 2000; Jarvis, 1995; Palmer, 1998; Schon, 1987; Van Manen, 1990; Vella, 1994; Wheately, 1999). The Costa Rica practicum confirmed and encapsulated these beliefs. I wrote this a few years after CR'03, analyzing it from a Freireian perspective:

> Freire says "Dialogical theory requires that the world be unveiled. No one can, however unveil the world for another. Although one Subject may initiate the unveiling . . . the others must become subjects of this act." (p. 169) As a teacher in Costa Rica, I was mostly absent; I was present only in the role of fellow participant, trip organizer, and sounding board (dialogue partner?). Otherwise I was silent. Students came to their discoveries on their own: encountering new experiences, being open to them, and reflecting on their meaning. No one was there to tell them how to think or experience, or pressure them to remember. From a pedagogic perspective, they were living and thinking autonomously and freely as Subjects.
>
> Freire also says that for true dialogue to happen, teachers need to have faith and hope, faith in humankind's vocation to become more fully human and hope in the prospect of a more humane world. It was faith in my student's willingness to be open to new worlds, and hope that high school students were capable of

meaningful learning and human-becoming that motivated me to develop this

course and create this learning opportunity. And it was this same faith and hope, I

think, that helped my students and me trust each other, dialogue as equals (reflect

upon our new worlds) during and after the trip, and together become more human.

I still believe this perspective and pedagogic interpretation to be true; the study mostly

corroborated it. However, after having conducted the research project, and having talked

with CR'03 participants (students and colleagues) about the experience and their

memories, these conversations and shared musings affected my understanding of my

teaching vocation – most principally in two ways. And both suggest that I was

necessarily and influentially present and 'there' in Costa Rica in ways that the account

above overlooks.

Trusted elder

First, I was reminded of the power and inexorable responsibility of teachers.

Pedantic entreaties may not carry much pedagogic weight or transformational impact in

teaching cosmopolitan perspectives; this is true. But that does not mean teachers are

invisible or not present or are not with great influence. In the case of CR, students chose

to commit to a nine month practicum because they trusted the judgment of their teachers

for a particular experience's significance. A global citizenship practicum was important

to them because it was important to Ms. Roberts and Mr. Kornelsen. Moreover, this trust

in their judgment meant that their teachers were accorded power (Wilmot & Hocker,

2011) to bestow recognition and interpret experience. Our 'nod' to individuals, and our

view on things mattered in ways that were significantly consequential years later (e.g.,

Jayne and Lily's story). As McIntosh says,

> Sometimes it is the heartfelt trust of a teacher in the worth of a student . . . that produces a faith within the student that he or she is connected to the world in a way that matters, and that the world is worth caring about (p. 38).

The power inherent in being trusted must be acknowledged and care-fully contended with, as the moral and pedagogical implications of its use are consequential and lasting.

Maternal pedagogy

Second, I came to see how my paths have crossed with other conversations where people have been working, thereby extending and enriching my quest as global educator. Most particularly and for example are the maternal perspectives and pedagogies of McIntosh (2005) and Fiona Green (2011). McIntosh observes that those qualities essential to global citizenship are gender-related. Women and 'lower-caste' men, she asserts, throughout history have been expected to make and mend the fabric of society, and it is those very traits needed of makers and menders of the social fabric, that are required of good 'global citizens' and global citizen educators. They include capacities of awareness and respect of self, knowledge and understanding of the other, and recognition of the interconnectedness of all life. Green, in a similar vein, says, "love and compassion are central to the practice of feminist maternal pedagogies practiced . . . by many (mothers) and feminist teachers in their relationships with (children) and students" (p. 206). Feminist pedagogy, she says, is committed to promoting egalitarian relationships and fostering empowerment and collective action. As if confirming the insights of McIntosh and Greene, it is noteworthy that in Costa Rica it was relationships with host mothers and grandmothers that inspired the most compelling memories and transformational experiences, cultivating feelings of connectedness and a sense of

mutuality and commonality. And so I am indebted to scholars like Green and McIntosh for showing me why it is the mothers and grandmothers – and how it is the maternal me – that educate for global citizenship. The quest for cosmopolitan sensibilities and bearings is realized when I teach from my maternal instincts and help my students apprehend theirs'.

In sum, my vocation's call was enriched by being reminded of the nature and responsibility of the power wielded by a trusted elder and by seeing how my maternal bearing is central to fostering and educating for global citizenship. While in ways I was cognizant of these sensibilities going into the Costa Rica study, these new voices and re-visited experiences named, affirmed and extended the perceptions of my teaching self – like an evolving and reciprocating spiral – and informing of the practices of global education.

Practices / Responsibilities of a Global Educator

A few weeks ago, in the midst of outlining this chapter, I read two letters in a local newspaper which lauded the federal government's decision to cut health care benefits to refugee applicants. One letter writer argued that taxpayers were already 'strapped' for cash and so couldn't afford it; the other implied that our government owed more to Canadians by virtue of their citizenship than it did to foreigners. In the midst of my reverie, writing and thinking about global citizenship education, I found these responses both disquieting and instructive. Disquieting, in that I had assumed the health benefit issue to be a circumstance where allegiance and loyalty to humankind transcended national affiliation. Instructive, in that I was reminded that my sentiments are not universally shared. World citizenship is a contended issue; people differ on what is owed

one's fellows and what is owed the alien (Chapter Two). And so, a qualification: My recommendations for teaching practice and responsibility are premised on the notion that allegiance is owed to others by virtue of their humanity, and that educating people to that end, for a sense of global mindedness and responsibility is a good thing. A parenthetical aside: I assume that one's teaching practice needs to correspond with that to which one is teaching; in other words, ends and means need to match. To teach students to become autonomous actors in the world, students need to be seen and treated as such.

The CR'03 study pointed to two teaching responsibilities that are important for facilitating enduring traits of global citizenship, particularly in contexts of global citizenship practica. First, teachers need to be present and take responsibility for their teaching selves. Second they need to relate to students inter-subjectively. The two practices are interconnected and interdependent.

Being present and taking responsible for one's teaching self

Much has been written about how a teacher's presence or self is necessary for fostering positive learning environments and moral student-teacher relationships. For example, in unequivocal terms Jarvis (1995) says that to deny ones' presence objectifies students; and Senyshen (1999) says that to reject ones individuality dehumanizes student-teacher relationships. If this is so, the teaching implications for global citizenship educators are several.

First, in the case of CR'03, not rejecting my individuality or denying my presence meant living and acknowledging the reality of, and responsibility for being a 'trusted elder'. Being a trusted elder carries with it distinct responsibilities, or reasons for being 'worryingly mindful' (Van Manen, 2000). As mentioned earlier, many of the CR'03

students chose to participate in the practicum because of Adrienne and me. This is not surprising. It is common for students to sign up for global citizenship practica because of who is leading it. Often it has to do with trusting that person and for their enthusiasm for that to which they are committed, the practicum (Kornelsen, 2009c). Furthermore, it is easier for students to trust a teacher and engage with the subject if the teacher is seen to be meaningfully engaging with the subject as well, and is open to exploring it together with students (Kornelsen, 2006). This is demonstrated in a 30-year longitudinal study, in which Carson (1996) found that students' most influential professors were those that had a passion and love for their subjects and care for their students.

And so it must be remembered and respected that a teacher's self, as expressed and manifested in their enthusiasms, commitments, and care is seen and felt, and can have an informing and inspiring influence on their students and their choices of global engagement. It is the presence of these same enthusiasms, commitments and care that garners students' trust in their teachers in the first place.

Second, a teacher's presence, her or his self, consciously or not, affects students' bearing and relationship with the world. Even though many of the things students learned in Costa Rica, appeared to be by happenstance, deeply affecting concerns which Adrienne and I thought we held privately (e.g., fear of students making pre-mature and ill informed judgments) were felt by students and were responded to and remembered by them eight years later. Our worries could not be hidden; they were heard and their hearing had lasting repercussions. Buber (2006) underscores this notion when he says this:

> Only his [sic] whole being, in all his [sic] spontaneity can the educator truly effect the whole being of his [sic] pupil . . . His [sic] aliveness streams out to them and affects them most strongly and purely when he [sic] has no thought of affecting them. (p. 125)

Buber says it is through an educator's whole being that students are most affected, implying also that teachers are at their affecting best not when exercising their teaching intentions, but when most unselfconsciously present. It follows that to minimize, subtract or deny one's self – and the 'aliveness that steams out of one' – is to diminish opportunities and possibilities for students (i.e., involvement in the subject of your enthusiasms or responses to your deepest pedagogic worries). It negates those students who have chosen you as a teacher, and by default an attendant teaching responsibility, being 'there', and being present.

A teacher's whole being, their self, includes his/her enthusiasms and worries but it also comprises her/his convictions and discernments, and if teachers are to help students interpret new experience and relate to a wider world (Dewey, 1997), these need to be present and a part of being 'there'. The implications are several. First, since global education is a moral enterprise, global educators need to engage in personal reflection at

> unusually sophisticated levels (and) wherein teachers' thinking about their practice invokes personal convictions concerning global ethics and education's moral purpose. (Pike, 2000a, p. 70)

A teacher's personal convictions about global ethics and about education's moral purpose are the ground from which they are able to guide and engage student critique on arising questions and issues. So that, for example, when students on a high school global

citizenship practicum discover a caged man in their hosts' backyard, their teachers have the wherewithal to respond with insight and integrity, and to help these students who have 'called' them teachers, to make sense of their world.

Second, facilitators of global citizenship pracitica need to think about their practicum from a global perspective and within a global context to reflect on the pedagogical and moral purposes and implications of their practicum's endeavours. They need to be cognizant of the interdependent nature of the global system, how this informs the relationship between the country to which they are traveling and their own, and how this may affect guest and host perceptions and relationships. A teacher's knowledge, understanding and attitudes are important to facilitating students' outlook (the lens through which they will interpret experience), and in helping them make sense of the experience, from a global and critical perspective. How students are prepared for the practicum and being given opportunities for critical reflection throughout the practicum can have greater learning consequences for global citizenship than the length of the program or the country of destination (Haloburdo & Thompson, 1998).

Teachers should remember that often times the most lasting and affective critical engagements happen in the moment, at times most unexpected, for example, at the end of a long day when you are tired and two of your students want to talk to you about something going on in their home-stay they don't understand (e.g., Lily and Jayne). How teachers respond at these times may have a critical and enduring impact in how students interpret those circumstances for a life time. And because these engagements happen mostly outside the classroom, not at prescribed class times; and there is no stage, there is no prep time and teachers cannot hide, teachers need to be most heedful of their presence.

They can prepare for these occasions through personal reflection and knowledge acquisition, one that informs their personal convictions, moral responsibilities and global outlooks.

Cultivating inter-subjective relationships

Teachers need to be mindful of their presence and know that it may affect their students in significant and lasting ways in how they see themselves and their relationship to the world. However, since presence necessarily entails relationship, teachers need to be equally attentive and responsive to relationships with students for the same reasons. What does this mean for high school-aged students in contexts of global citizenship practica?

At the outset it should be said that high school students have a more sophisticated understanding of the world than often characterized in popular culture. In a comprehensive two-year study in England on needs of students and teachers in schools, Davies (2005) most significant finding was that high school students have a sophisticated concept of 'global citizen' and of their multiple identities. Basille (2005) uses the same word, sophisticated, in talking about her global studies high school students in the United States, saying that not only are her students more so than adults often believe they are, but are frequently and unfairly treated as objects. The word 'sophisticated' also describes the thirteen CR'03 students. As a group they had a highly developed understanding of the purposes of the global citizenship practica and their responsibilities as global learners. One of the participants reminded me of this in a post-interview email, suggesting that even before the practicum began, many participants were already wary of making patronizing assumptions about 'helping poor people.'

The inference is that high school students should be seen and treated as independent and autonomous learners, people capable of 'naming' their own worlds. That this is the case, that high school students have this capacity, was demonstrated in CR'03 in several ways: It was apparent in Adrienne's discovery that students are 'sentient beings', surprising us with what they 'brought back', and with what they learned and discovered on their own. It was manifested in how students' growth in independence, imagined possibilities and agency was associated with their experience and practice of freedom and self-reliance. It was evident in how students' perspective and relationship transformations transpired within contexts of independent and autonomous experience. Dewey (1997) contends that freedom is a pre-requisite for students to get to know themselves and their relationship to the world. CR'03 illustrated this to be so.

Is the upshot then that teachers, in negation of what was said earlier, should absent themselves from their students' lives and have no responsibility for, or influence on their learning? No; but it means that they need to relate to their students as autonomous subjects, as equal and free partners in dialogue – not unlike Freire's conception of the ideal student-teacher relationship. As referenced earlier, according to Friere (2007) teachers are responsible for helping students be "considerers of the world" (p. 139), to help them move from being objects who are alienated, to being Subjects who are participants. However, since no one can unveil the world for another, this can only be accomplished through dialogue, "an encounter between two people, mediated by the world in order to name the world" (p. 88). Teachers must be 'considerers' together with students, and remember that they are not so much preparing students to live in the world, but are living in the world with them, together, now, as inter-active and autonomous

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Subjects. It was an experience like this, I believe, that prompted Jayne to say that what made all the difference was teachers treated her and her colleagues as equals; they became students like themselves. It freed students to experience and interpret the world in ways not otherwise imagined, as autonomous actors, not solely as objectified recipients of 'teacher talk.'

One of the implications for teachers is that they must renew themselves, often. According to Freirian scholar and constructivist learning theorist, Andres Vercoe (1998), to teach dialogically, teachers must always approach the same topic afresh, to relearn and recreate the subject anew each time together with each new student group. It was with this mindset, I believe, that the well-traveled Adrienne said this:

I was seeing it through their eyes, you know, like the untraveled inexperienced; because there were many of those kids who'd never been out of the country before. And I really think that I was experiencing it . . . through an adolescent's eyes. And so if there's one reason why it sticks and it stands out in my mind it would be that. I was trying to interpret that new world through these young eyes.

Adrienne's account of how she chose to experience the students' experience is emblematic of what it is necessary for teachers to teach dialogically and to relate inter-subjectively.

Even though students may learn most in circumstances of independence and autonomy and in inter-subjective relationships with their teachers, the inevitable reality of teacher power, guidance and prescription must be acknowledged and tended to. Teacher-facilitators, wittingly or not, set tone, make decisions about power and power sharing, and help shape the learning environment. Dialogical pedagogy envisions students and

teachers freely in a spirit of mutuality 'uncovering' and 'unveiling' the world together.

But yet, there are times when teachers are called upon to intervene and to prescribe for

the sake of balancing the capacity and challenge for those taught to have worthwhile

experiences (Dewey). You do not want to bring back students who are bored,

traumatized, cynical, sick or pregnant. The question is how best can teachers navigate

their teacher-ly concerns and responsibilities within inter-subjective and dialogic

relationships – between respecting freedom and autonomy, and intervening and

prescribing. It is a challenge in most any teaching-learning situation, whether

experientially focused or classroom based, whether youth or adult. It was a constant

worry for the facilitators of CR '03, as highlighted in the previous two chapters. It is a

dilemma on which Freire is mostly silent, but he alludes to its reality. It is a quandary

acknowledged by internationally renowned Freirian educator and conflict resolution

trainer, John Lederach (1995).

What then is the recommendation for practice? There are probably as many

correct responses to this dilemma as there are teacher-student relationships. That is to say

that the most fitting response probably lays within each unique relationship dynamic: the

teacher, the student and the occasion. Adrienne and I responded similarly sometimes,

differently other times; sometimes she was more interventionist, sometimes I was;

sometimes we got it right, sometimes we did not. And it differed for each individual

student. So wherein lies this sensibility, knowing when to let be, and when to act (and are

we ever entirely cognizant of doing one or the other?) And how might it best be known or

practiced or cultivated? The stakes are high: being responsible for the wellbeing of

sixteen and seventeen year-olds in a foreign country, often for the first time, living alone

with local families. There are no simple answers. A few years ago, in a study looking to understand the qualities of exemplary adult educators, I asked a similar question. The findings showed that exemplary educators have an instinctive sensibility for knowing when to do what, and how. It comes from experience, intuition and training, but most significantly it is rooted in an abiding care for students and a deep respect and enthusiasm for the course material (Kornelsen, 2006). This suggests that teachers are at their discriminating best, when they are mindfully present (as described above). In other words, cultivating and navigating inter-subjective student-teacher relationships, requires the sensitivity and judgment of a teacher who is heedful of their whole teaching self.

To summarize, in experiential learning contexts with high school students, respecting students as autonomous learners and being mindfully present are two interrelated teaching practices or ways of being that can be critically important in helping students learn about themselves and their relationship to the world, and for fostering traits commensurate with global citizenship.[1]

Global Citizenship Practica

In the Autumn of 2010, a representative from *Manitoba Education* informed the *Collegiate at the University of Winnipeg* that the *Costa Rica Global Citizenship Practicum 41G* course (Appendix A) did not meet the department policy of 110 hours of student-teacher classroom contact time (standard for all courses for which the *Education Department* grants credits). Therefore, unless rectified, the Department would no longer grant credit for the course. Since any practicum time in Costa Rica, spent any way, could not be included as official classroom contact time, the course credit was in jeopardy. The implicit message was – assuming that the credit system is a measure, marker and

recognition of student learning and educational achievement – that the experiential learning component of the course had no quantifiable educational merit.

Whether directly quantifiable or not, this study demonstrated that global citizenship practica like CR'03 can have an immense, enduring and uniquely indispensable learning benefit for participants. I do not think the representative from *Manitoba Education* would dispute this, nor would her/his seniors who are responsible for implementing government policy. However, since Department personnel need to demonstrate consistency, uniformity and quantifiability of learning inputs and outcomes to stakeholders to whom they are responsible (government, parents and business), they need to insist on things like 110 hours of contact time. The situation reminds us of Kant's (1960) disgruntlement over 200 years ago when he wrote that two difficulties in educating youth for the betterment of humankind were parents, who usually only care "that their children make their way in the world, and sovereigns, who look upon their subjects as tools for their own purpose" (pp.14-15).

The point is that experiential learning endeavours, particularly those that aspire to educate for 'the betterment of human kind,' have a history of being challenged for their educational merit, particularly from those who are concerned with quantifiable outputs. The issue is whether they constitute education that is worthwhile and whether they make good use of students' time. In the final part of this chapter I argue that practica like CR'03 are indeed worthwhile. Most principally, in cultivating perspectives and bearings of world citizenry they can serve as a vital and transformative means of peace education, and are therefore worthy of public support. However, their success is contingent on

meeting a most basic and critical challenge. I conclude the chapter by looking at ways means of addressing that challenge.

The Aspiration

The idea that global citizenship and peace are interconnected is not new. Most recently, since the end of the Cold War, there has been an upsurge of academic interest in world citizenship (Heater, 2002), much of it originating in the peace and social justice movements of the 1960s and 70s (Corcoran, 2004; Dower, 2003; Pike, 2000b). And not unlike the 60s and 70s it is largely inspired by the notion that educating for a sense of global civic responsibility and perspective, one that respects diversity but transcends national and regional and ideological affiliation will foster peace and global harmony (Boulding, 1990). As peace and education scholar Nel Noddings (2005) says, global citizenship and peace are necessarily intertwined; one informs and makes possible the other, and education for global awareness and citizenship are basic to global peace-building. Hence it follows that global citizenship practica are a means of educating for peace. The CR'03 study showed this to be so, demonstrating that acquiring perspectives and bearings of world citizenship is a practice of peace. How so?

When peace scholars and practitioners talk of a means of educating for peace (as distinct from educating about peace), from a relational perspective, they emphasize the importance of transformations in thought processes, two in particular (Blumberg, 2006; Sinclair, 2008): a change in the way people look at and think of others, and a change in how people perceive themselves in relation to the world. Education for peace they say should lead to weakened stereotypes and prejudices, and greater empathy and humanization (Biton & Salomon, 2006; Lederach, 2003; Mitchell, 2010); and it should

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bring about a sense of personal empowerment and agency (Bush & Folger, 1994;

Galtung, 1996). In the end, Galtung (1996), who coined the phrase positive peace, says

peace is "presence of freedom and equity, reinforced with dialogue, integrations,

solidarity and participation . . . including mutuality, cooperation, harmony" (p. 32).

These transformations of which peace scholars and practitioners speak were

evident in two changes inspired by CR'03: a transformation in how participants looked at

and thought of others – with a greater sense of mutuality, integration and solidarity, and

an evolution in how participants saw themselves in relation to the world – with a greater

sense of agency, possibility and hopefulness. Both changes were reported eight years

after CR'03, and today are evidenced in how participants see and live their lives. To

recap briefly:

Participants experienced transformations in seeing and thinking of others, most

particularly in contexts of living with host families. They experienced their hosts'

humanity and generosity, awakening a sense of empathy, humility and gratitude. They

observed differences in life-style, relationships and values, broadening perspectives on

the world and revealing unconscious ethnocentric prejudices. They witnessed human

commonalities amidst the foreign and the different, fostering a sense of solidarity and

common humanity. They experienced *I-Thou*[2] relationships, cultivating a bearing of

mutuality, reciprocity and relatedness with their hosts and global associates (Spanish-

speaking foreigners and 'Third World' others). According to participants, these changes

were lasting, and have affected how they have related to the world since. Two poignantly

expressed examples:

I accept more things (now). I accept young people. I accepted working in groups better. I accepted working with volunteering and doing things for other people and not personally benefiting from those things. (Jacob)

How do I put it in words? I just . . . I don't know what the word is – compassion for everyone in the world, whether it's another culture, whether it's another person, to really understand what is going on in their life that influences their behaviour now, whether that's on a kind of country scale, like a huge scale, or a smaller person to person scale. That was profound. (Lily)

In addition to how others are seen and thought of, conceptions of peace include action – participating, cooperating, and dialoguing – calling for a sense of agency and empowerment (Lederach, 1995, Bush & Folger, 1994 and Galtung, 2004). A number of participants reported a growing sense of possibility and agency, something that evolved from the experiential nature of the practicum: exercising freedom and self-reliance living abroad in foreign and strange circumstances and contexts. The experience engendered a sense of hopeful and confident possibility, [3] manifested in a desire for travel, studying languages, broadened choice of academic possibility, living with greater integrity, and an enhanced openness to 'otherness' – leading to a more open and confident embrace of, and engagement with the world. Several representative examples:

I also think it [Costa Rica] gave us more confidence to be our individual selves. I just remember the buzz in the room [afterward], it was almost as though we were better able to acknowledge our individual gifts and had become truer to ourselves (Lily);

Before you do something like that [Costa Rica], it's difficult to picture what it looks like, and seems like a really really big deal, and when you get down there things seem more manageable, and I think that really opens up possibilities for future ideas of what you can do . . . It expanded my sense of possibility and things (Sara);

And also the courage to go out there and explore, because without that experience I don't know if I would have been able to travel by myself halfway across the world. And I don't know if I would have been able to have experiences with different cultures like that. (Lily)

It is evident that global citizenship practica like CR'03, by cultivating perspectives and bearings commensurate with cosmopolitanism, serve as a means of educating for global peace, engendering ways of thinking and acting that correspond to Galtung's conceptions of positive peace. In a world where Danilo Zolo (1997) predicts globalization will inevitably produce further differentiation and fragmentation, global citizenship practica work to raise consciousness of a common humanity, facilitate openness to others and otherness, and inspire a broader and more harmonious engagement with the world. These changes are primarily wrought through life experience, participants living in foreign circumstances and contexts, especially and particularly with host families. The enduring and global natures of these changes speak to the singular and efficacious educative potential of global citizenship practica and of an experiential means of educating for and about the world that more didactic and abstract classroom approaches might not. It is for this reason that we educators, teachers, curriculum developers, administrators and others who work in systems and institutions of

education need to support programming of this sort, programming that provides opportunities for different others to meet one another in local and domestic contexts.

The Challenge

However, if these practica are to realize their aspirational potential of educating for global citizenship and world peace, and serve as a hopeful counter argument to Zolo (1997), who says "terms such as global civil society, universal citizenship, world constitutionalism and transnational democracy may be said to belong to a normative vocabulary which draws strongly on wishful thinking "(p. 153), then they must address a critical challenge referenced throughout this thesis. Because as Epprecht (2004) cautions,

> Work-study courses, cooperative programs, or internships in the developing world are so obviously a powerful and attractive method of teaching . . . that it is tempting to assume that the benefits automatically outweigh the risks. Clearly this is not the case. (p. 704)

And as Dewey (1997) instructs,

> Activity that is not checked by observation of what follows from it may be temporarily enjoyed. But intellectually it leads nowhere. It does not provide knowledge about the situation in which the action occurs nor does it lead to *clarification* and *expansion* of ideas (p. 87).

The critical challenge is overcoming mindsets that are distancing,[4] those attitudes, perceptions and preconceived notions that may blind or blinker participants to human commonality and connection, close them off from being open to others and otherness, and prevent them from more broadly engaging with the world. It is of particular concern in situations where practica like CR'03 take place in the Global South, where participants

come from relatively affluent societies vis a vis their hosts; and where the experience itself often exacerbates distancing attitudes (Chapter Three). Some examples of how these attitudes may be manifested are through: patronizing perspectives (Grusky, 2000); unconscious cultural invasions (Lutterman-Aguilar & Gingerich, 2002); neo-colonial mindsets (Simpson, 2004); hardened exotic stereotypes (Epprecht, 2004); and condescending attitudes (Sichel, 2006).

What to do? Even though critical theorists like Freire are pessimistic about the possibilities of bridging economic and class barriers between individuals, many practicum practitioners are hopeful. They call for engaging participants in critical reflection in the Dewenyan tradition and within a Freireian pedagogy, outlining ways and means of doing so before, during and after the experience abroad. The goal is to understand historical, political, economic contexts within which the practica are taking place, with a view to cultivating relationships of mutuality and reciprocity. What follows are several representative recommendations. I chose them for their principled applicability to CR'03. Illich (1968), as citizen of a Latin American country, a favoured destination for many North American philanthropic endeavours, says outright, do not come to help, but do come to visit. Grusky (2000), an American speaking of international service learning programs, talks of the importance of collaborating with host communities and for engaging students in critical analysis that focuses on issues of global economic inequality. Lutterman-Aguilar and Gingerich (2002), speaking about study-abroad programs that prepare students for responsible global citizenship, call for broadening students' horizons on global economic, political and cultural issues, and for immersing students in host communities. Simpson (2004), a British researcher of gap-

year programs, believes these programs should be solely focused on 'pedagogies of social justice', ones that critically recognizes the existence of inequality, and seek social change.[5] Epprecht (2004), a Canadian facilitator of numerous international work-study courses, calls for cultivating humility and global consciousness before the international experience, and for linking experience and critical theory afterward. Sichel (2006), writing on altruism tourism, says participants need grounding in political, social, and cultural context of the country they are to visit, and speaks of the importance of Southerners participating in educational trips to the North.

These recommendations, and the teaching-learning principles upon which they are based, are generally fitting of practica like CR'03, both in terms of what was called for before, during, and after the experience, and for what was realized and learned eight years later about structuring and facilitating programs like this. If implemented, they should help foster mindsets of critical engagement, cultivate relationships of mutuality and reciprocity, and facilitate transformations in perspective – in short, help address the challenge of distancing mindsets. However, even though generally applicable, most of what is written about global citizenship oriented practica is from post secondary perspectives. There are unique revelations that arise from the CR'03 experience – it being a high school practicum of relatively short duration – that enlighten programs of this nature. I draw attention to three, using the Lily-Jane episode as a typical and instructive example.

First, as noted earlier, high school students are more sophisticated than often popularly conceived. They have a sense of themselves and of their relationship to an ever interconnected world that is complex and refined, and an understanding of learning and

engaging new experience that is often more open than most (less jaded, less critical, less judgmental). This is particularly so for individuals who sign up and commit themselves to a global citizenship practicum, its rigours, risks and obligations. And given their youth – for many, this is the first time traveling abroad – international practica can be uniquely and significantly transformative. What are the programming implications? First, participants should be considered capable of, and sources for unique insight, in-depth knowledge and critical perspective. Processes should be employed to recognize this, name it, and give it voice throughout the various planning phases of the practicum. Second, program designers and facilitators need to be particularly mindful of a basic experiential learning principle – students learn most if they are challenged beyond their 'comfort zone', but are not panicked (Citron & Kline, 2001). And they should know that participants are capable of much. If given a 'nod', if their autonomy and freedom are acknowledged and respected, most will surprise you and surprise themselves with what they discover and what they can know and do and think.

As an example, Adrienne and I for years talked of the caged man episode, discussing and debating what the right thing would have been to help Lily and Jayne 'deal with the situation', to understand it, interpret it critically, and respond to it appropriately. At the time we opted to say and do little. Today, Lily and Jayne say they were glad it was left that way. They say so for several reasons: If Adrienne and I had intervened it might have signaled a negative value judgment, sending a distancing message to participants and hosts alike. They themselves did not have enough information to accurately interpret the situation; any judgment might have been premature. And, since they were on their own, they had to take it upon themselves to

'deal with it,' critically and autonomously. In other words, they took responsibility for their own learning, and eight years later they were grateful for the experience. However, I worry over other situations where Adrienne and I may not have 'done the right thing,' and this concerns a second CR'03 revelation and a matter to consider for pre-trip preparation.

Much has been written about the importance of preparing students for the practicum experience so as to acquire lenses of interpretation that will 'clarify and expand ideas', and facilitate meetings with different others. In the case of CR'03, the six months of pre-trip classes were mostly for that purpose, and I witnessed positive and affecting results. However, because of what else was observed, I worry whether too much of a focus on pre-trip consciousness-raising might be detrimental, leading to a fixation with doing and thinking the 'right' thing – discouraging participants from openly embracing and living the experience, and unselfconsciously and inter-subjectively meeting others. Rather than living and relating, participants become preoccupied with evaluating and censoring their responses and behaviours. Epprecht (2004) alludes to this dilemma when he talks of the temptations and dangers of imposing stultifying bureaucratic control over students as a way of dealing with potential but significant and unforeseen ethical and pedagogical issues that might arise during the practicum experience.

Herein lies a dilemma for administrators and facilitators of global citizenship practica: necessarily raising critical awareness in anticipation of the experience abroad, but doing so without unduly interfering with participants' 'living' the experience. A part of the answer may rest in adjusting the focus of the pre-trip preparation. There are a

myriad of situations and circumstances – ethical and pedagogical – that come up daily in a practicum that call for thoughtful interpretation and critical response and which offer pedagogic opportunity. Often times they are unanticipated and more complicated than previously conceived; they never arrive neatly presented or packaged (e.g., the Jayne and Lily episode). They call for making judgments in the moment, often in circumstances of emotional duress and physical fatigue. In these situations, previous consciousness-raising preparation is important, obviously, but so are the discriminating abilities (practical judgment) of the facilitator and trusting relationships between facilitator and participant (e.g., students feeling safe enough to disclose encounters that they find confusing, disturbing or challenging; teachers feeling safe enough intrusting students' to 'deal with the situation'). The upshot is that practica benefit from being led by facilitator-teachers who care about their student-participants, who have a nuanced sense of their capacities and limitations, and who trust and are trusted by their students (buttressed with an understand of the principles of experiential learning). And if so, then an essential aspect of pre-trip preparation, as important as cultivating critical perspectives, reflection and engagement, is for teachers to get to know and understand individual participants and for students and teachers to develop relationships of confidence (for teachers to become 'trusted elders'). All of which is to say that if much of critical engagement and learning necessarily happens in the chaotic episodes of life in the practicum, and if too much attention in advance to doing and thinking the right thing might thwart authentic engagement, then a greater balance of the pre-trip preparation should focus on, and attend to teacher-leaders and their relationships with the practicum's participants.

A third revelation, more of an outright recommendation, arises from the unbalanced nature of this study and the inherent 'one-sidedness of the CR'03 practicum itself, indeed of most practica of this type (A group of people on an educational excursion from the Global North visit and are hosted by a community and its members in the Global South.). The recommendation is this: Practica participants should host guests participating in educational excursions from the Global South, ideally from the community they visited. Ways and means should be explored for members of host communities to participate in educational trips to the North, ideally to those communities whose members they hosted.[6] Playing the role of host, and witnessing guests from abroad, the Global South, experience and interpret our world, together with us – drawing attention to our domestic, economic and cultural unknowns and unconscious postures (our 'caged men in backyards') – would help make the invisible visible, the unconscious conscious, the un-contested contested. Through these transactional meetings, the meaning and practice of global citizenship would be enlarged as it became more widely named and broadly shared, and the means of peace and peace education would be deepened as relationships were balanced, obligations reciprocated and economic injustices enlightened.

In summary, as global citizenship practica cultivate perspectives and bearings of world citizenry, they serve as a vital and transformative means of peace education. However, their success in doing so is contingent on meeting the critical challenges set out by people like Freire and Simpson, addressing mindsets that distance and are distancing. Are they worth it? Practitioners like Tiessen, Epprecht and Sichel, while acknowledging the ethical and pedagogical risks, believe these programs are inimitable for addressing

global challenges like differentiation, fragmentation and Other-ing. I agree. But to do so effectively requires ongoing attention to program practice and practitioner mindfulness.

Conclusion

The CR'03 study generated a new understanding of my teaching vocation, reminding me of the inherent power in my teaching role and enlightening my maternal teaching self and how it serves as pedagogy for world citizenship education. It leaves me to consider my responsibilities for helping aspiring global educators realize and apprehend theirs.

The study highlighted two important and interrelated practices of teaching for cosmopolitan ends within contexts of high school global citizenship practica. Global citizenship education is furthered when teachers take responsibility for their teaching selves and relate to students inter-subjectively. These two teaching sensibilities are necessarily uniquely practiced and lived. Therefore, understanding of these practices could be enhanced by inquiring of global educators their ways of being present, cultivating dialogical relationships and navigating the intersecting spaces of student autonomy and teacher responsibility.

Finally, the study informed the purposes and practices of global citizenship practica, enlightening of their transformative effects, reminding of critical challenges and offering means of addressing those challenges. However, these findings and insights could be extended and possibly contested by comparing the memories and meanings of CR'03 participants to the memories and meanings of others – for example, participants of other high school practica (e.g., different teachers, schools, host communities, time period). But they would especially be enriched by hearing from the families we visited in

Pedrogosso. What do they remember of the experience; what sense do they make of it? Hearing from them would not only deepen and balance an understanding of a global citizenship practicum, but also enrich the meaning of global citizenship itself.

Endnotes

[1] An important and related concern, one calling for deeper interrogation and broader exploration is this: How might my own learning in Costa Rica, vi sa vi global citizenship have informed the student experience? In other words, how might it have affected my teaching 'presence', my relationships with students, or my perceived role as trusted elder?

Because I was preoccupied with participants' wellbeing, I was mostly oblivious to any personal learning experiences in Costa Rica. However, upon return, in one of the debrief sessions following the trip, Adrienne and I were told by several students not to return to Costa Rica with the next cohort of students, but to choose another country. Why? Because of much of what they had valued about the CR trip was witnessing their teachers, much like themselves, encountering strangers, engaging with unknown hosts and navigating newness, uncertainty and unexpected-ness. And furthermore, since both teachers and students were necessarily traversing this new terrain together, it meant that relationships with teachers were more egalitarian, more dialogic, as both students and teachers were learning and growing together. These several students were afraid that if we returned to Costa Rica with a new group of students, something of consequence would be lost. Students and teachers would be in different places.

The obvious implication is that how teachers encounter the global citizenship practicum experience (including what and how they are learning about the world) is seen and invariably felt by their fellow travelers, and with pedagogic consequence. In my case, at least in the eyes of several students, it appears to have affected my teaching 'presence', my relationship with students, and the perceived role as trusted elder. It remains to be explored how witnessing their teachers learn about a new world affected CR'03 participants' engagement with that world and how it might have been different for a new cohort of students that travelled to Costa Rica with me two years later.

[2] Buber (2006), a theologian and all his life concerned with Jewish-Palestinian co-existence, portrays dialogue as both a type of communication and a kind of relationship, a process and a goal: communicating in a way that is open, direct, mutual, and present; relationships that are characterized by openness, directness, mutuality and presence. Genuine dialogue, he says, means experiencing the other side of the relationship, and thinking in a way that includes, "orienting ourselves to the presence of the other person" (33). This, Buber says, is what it is to communicate with a human being a Subject (a *Thou,* and not an *It*). It is with this meaning of Buber's that I use the phrase, *I-Thou.*

[3] I wonder whether Costa Rica, the country itself, may have had something to do with this hopeful embrace of possibility following the trip. The reason I chose Costa Rica was because of its hopeful approach to development: no military in a region of intense and violent conflict; a world leader in rainforest preservation and

village cooperative development (I experienced and had been introduced to all of this on a study abroad trip in 1993.).

Scholars, who write about peace education, at the high school level worry that Social Studies curricula are too heavily weighted toward violent and war-like perspectives. In 1920, two years after the Great War, H.G. Wells wrote that to prevent young people from falling into despair, they needed to vision a positive future of possibilities in the world; they needed to know that war and destruction are not human inevitabilities (Shlichtman, 2007). Unfortunately, today almost a hundred years later a number of peace educators (Blumberg, 2006; Boulding, 1990; Burrows, 1996; 2000; Danish, 2007; Davies, 2005; Noddings, 2005) contend that Social Studies education is preoccupied with images and narratives of war, militarism and violence. The consequence, Anita Wenden (2004) says is despair and inaction, as students cannot imagine a preferred future. This is how she sees the current situation:

In the case of those social and ecological realities that inhibit the achievement of a culture of peace, while it is agreed that violence is abhorred, our imaginations often appear to be prisoners of the present, apparently incapable visualizing . . . the long term future or of creating positive alternatives. Reasons put forth to explain this paralysis include the belief that things cannot change . . . and therefore, the unwillingness to face what present realities portend. It is also true that the education system does not usually try to change such beliefs or help students acquire skills related to thinking in terms of the distant future (p. 161).

Wenden goes on to say that a sense of helplessness and powerlessness impedes prospects for building peace, both locally and globally.

Boulding (2000) says the place to start is to counter fear-laden and fatalistic images and offer students specific images of hopeful possibilities and futures. Liebler and Sampson (2003) agree, arguing from the standpoint of *Appreciative Inquiry* that people move invariably toward the expectations and images they create. For Boulding this means that students should know that war and warrior cultures are not biological inevitabilities. The practice of war is learned and therefore can be unlearned; and that for most of history and in most places people have lived peaceably. It becomes easier to envision a hopeful future, she says, when one has a sense of choice – knowing there are options – and when one knows that in the past and present, there peaceful ways of living were and are the preferred options.

Similarly, Lederach (2003, 05) looking to explain the art and soul of peace-making, talks of the centrality of the moral imagination, describing it as "the capacity to imagine something rooted in the challenges of the real world yet capable of giving birth to that which does not yet exist" (2005, p. ix). If people are to be empowered – overcoming obstacles and moving from *I cannot* to *I can* –

then the imagination and ideas of a desired future must be based in what is real and true.

Whether Costa Rica may or may not have had this affect, and played a role in participants' hopeful and confident embrace of the world is beyond the interrogative ambitions of the study. But it raises an important issue for future and further inquiry, as the implications for choosing practica destinations and encounters are significant and consequential.

4   According to Dewey (1916) the elimination of distance between people accompanies every great expansive period in human history:

Every expansive era in the history of mankind has coincided with the operation of factors which have tended to eliminate distance between peoples and classes previously hemmed off from one another. Travel, economic and commercial tendencies have at present gone far to break down external barriers; to bring peoples and classes into closer and more perceptible connection with one another. *It remains for the most part to secure the intellectual and emotional significance of this physical annihilation of space.* (82 democracy)

This observation of Dewey's that eliminating physical distance between groups of people connects people more perceptively, contains an implicit appeal: it is not enough to annihilate space between peoples – for example in a micro sense, in the case of Costa Rica '03, traveling elsewhere and being in close physical proximity to others – but to understand its significance. Even though Dewey is talking about elimination of space in a macro and global sense, his assertion has implications for the micro, i.e. gc practica: having people live with far-away families is one thing, having them understanding its intellectual and emotional significance is another. And if so, then Dewey's appeal represents a pedagogic call to global citizenship practica and their facilitators: you need to help students make sense of their experiences of annihilated social and geographic distance, this merging of locals and sharing of 'intimate everydayness'. Doing so will help facilitate student intellectual and cosmopolitan development, but it may also have valued implications in the global sphere where today separated locals are merging and colliding and connecting.

5   Simpson is quite pessimistic about the possibilities of engaging in critical and perspective changing reflections with student-participants, particularly in the context of the gap year culture:

The processes that allow young westerners to access the financial resources, and moral imperatives, necessary to travel and volunteer in a 'third world country', are the same as the ones that make the reverse almost impossible. Similarly, the colonial legacy that provides a historical context and an inspiration for modern gap year projects, also carries with it issues of power. Furthermore, the globalizing language of culture, especially when combined with a colonial

history, acts as a vehicle of imperialism, which at the very least needs critical engagement (p. 690).

Simpson's analysis speaks to the imperative of informing students of these global processes, of their place of privilege and power within this system and of the moral and ethical implications of relationship with their hosts.

[6]   Two years ago several of us at *UW Collegiate* explored an exchange partnership with the Universidad de Leon in Mexico. The plan was for a cohort of 30 grade eleven students, 15 from each the Collegiate and the Universidad, jointly and together spending 12 weeks in Canada and Mexico in reciprocating home-stay situations, studying English, History, Spanish and Geography. Unfortunately, for reasons administrative, the plans did not come to fruition. But the template exists, as does the inter-school relationship. The plan just needs a champion.

Canada World Youth organizes North-South exchange programs for university-aged students. Participation rates in these types have programs have been in decline recently. One of the reasons, according to organizers, is that young adults believe they can no longer afford to 'lose' a year of university studies. Consequently, one-way short term high school practica programs have become more popular. Might there be ways of incorporating exchange elements in these high school programs?

Tony Rogge at the *University of Manitoba* facilitates annual service learning practica in Tanzania for *UM* students. Recently, he has participants and hosts write a joint collaborative narrative of the experience.

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Appendix A: *Global Citizenship 41G:* **Curriculum Outline**

Course Rationale

We live in a global village, according to University of Manitoba graduate, Marshall McLuhan. As the world's population grows and material wealth increases, as weapons of mass destruction continue to proliferate, as increased pressure is placed on resources and the global ecosystem, as communications technology enables us to communicate instantaneously with people anywhere in the world, as mammoth corporations become freer to move capital, technology, and "jobs" across international borders, the world is indeed becoming a smaller place. In view of this, humanity is faced with several inter-related challenges: dealing peaceably with the inevitable conflicts that arise from rapid social change and the competition over limited resources, overcoming the growing economic gap and power differential between the *haves* and *have-nots*, (within countries, between countries, and across regions like the North and the South), and meeting these challenges in a way that respects the dignity of human beings and protects the integrity of the global ecosystem.

The news media tend to limit their dissemination of world events to images of violence, armed conflict, and grinding poverty. What is too often left out of these snapshots is the historical, social, economic, and political context from which these images are derived. Even more disturbingly, very little mention is made of the concrete and tangible triumphs of the struggles for peace, justice, and sustainable development* around the world. This can lead to a distorted view of the world, one that invites apathy, cynicism, and powerlessness - one that distances, rather than connects.

This reality - an interconnected world, portrayed through a disconnecting lens – places a dual responsibility on educators. First, educators need to help students make sense of the shrinking global village of which they are members, providing them with a framework within which to begin understanding the inter-related challenges of peace, justice and sustainable development. Second, they need to help students see and understand the context within which world "news" events take place, so as to place students in the world as active participants (citizens), rather than outside as passive and powerless observers.

By traveling to another country (particularly a country that has a different language and culture, and is at a different level of economic development than Canada), living and working with the people there, and thinking about that experience in the context of global citizenship and sustainable development, both of these challenges are addressed.

Why Costa Rica?

Costa Rica is seen by many in the international community as a model for sustainable and peaceful development: for disbanding its military in 1948 to fund universal and free education, for its emphasis on cooperative community development, and for its efforts in protecting their tropical rainforests. And so, despite the fact that Costa Rica has a GDP/capita that is only one tenth of Canada's, its literacy and life expectancy rates are among the highest in the Developing world. In short, this society is an ideal place within, and from, which to learn about peaceful and sustainable development.

Course Aim

The aim of the course is to give students an opportunity to actively participate in community development, while experiencing life in a Developing World country. By experiencing life in another culture, in a Developing country in particular, students will have their worldview broadened and their understanding of development enriched. Moreover, by working on an actual development project, they will be making a meaningful contribution to a local community and develop a sense of belonging to a larger global community.

In the end, the aim is for students to more fully understand themselves and their relationship to a larger world, appreciate the integrated complexity of the global village, and to have a greater and more enlightened commitment to sustainable development at home and in the world.

Course Premise / Philosophy

Transformative learning is more apt to happen through real life experience, and through reflecting on that experience. (D.A Schon, *Educating the reflective teacher*)

Learning about global citizenship, and learning to be an enlightened global citizen is good; it benefits the individual, her/his community, and the world in which she/he lives.

Global citizenship involves several important responsibilities:
    i. to learn about the world outside of one's immediate experience.
    ii to make enlightened choices that respect the dignity of others and the interconnectedness of all life.

* Sustainable development can have many different meanings. In this course, sustainable development is defined as social and economic development that encourages the active and civic participation of all members of society, respects the dignity of human beings and societies, and strives to protect the integrity of the global ecosystem. This implies peaceful, just, and democratic development.

Student Learning Outcomes

Measurable learning outcomes are a valuable and sometimes indispensable tool in guiding learning/teaching activities, and for allotting grades to student achievement; but, with a course like this, holistic and global in nature, SLOs can be limiting, constricting, and at worst despotic (Paulo Friere, *Pedagogy of the Oppressed*). In other words, it's kind of hard to predict the most significant learning that comes from an experience like this one. The following SLOs are intended to guide the teaching/learning experience, not dictate it.

Upon completion of *Costa Rica Practicum: Sustainable Development and Global Citizenship in the 21ˢᵗ Century* students will:

1. **Sustainable Development**

    Know the meaning of the term, sustainable development, and what that means, or how it relates, to the community in which they have lived and worked.

    Identify and understand the specific sustainable development accomplishments and successes of the community in which they lived.

    Appreciate and understand the challenges of protecting the Costa Rican rainforest.

    Reflect on sustainable development issues in Canada.

    Be more critically aware of global development issues and challenges.

2. **Global citizenship**

    Recognize the interconnections between Costa Rica and Canada.

    Identify some of the differences between how Canadians and Costa Ricans view the world and understand global issues and challenges.

    Be reflective of how this experience in Costa Rica informs their understanding of Canada and the rest of the world.

    Have the satisfaction that comes from knowing they participated in a meaningful community development project.

    Be more open and appreciative of what other people, other cultures, and other countries can teach us about ourselves, our country, and our world.

Know of more options (careers, volunteer work and projects, memberships in international development advocacy organizations, consumer choices, etc.) for participating meaningfully as a global citizen.

Be able to communicate effectively to others/groups their most significant learning about global citizenship.

3. Costa Rica

Know the basics of Costa Rican geography (human and physical).

Be conversant with several of Costa Rica's greatest successes and challenges vis-a-vis preservation of its' rainforests, eco-tourism, community development, political and economic independence.

Understand the regional political and economic context within which Costa Rica exists.

4. Culture

Recognize and identify several important cultural differences and similarities between Costa Rican and Canadian culture.

Acquire a basic vocabulary in Spanish, enough for "survival" communication.

Respect people whose culture is different from their own, and value Costa Rican culture in particular.

Understand the importance of protecting and celebrating cultural distinctions.

Instructional Approaches / Course Content: Topics and Themes

1. Preparation, September – April (40 hours)

Monthly and bi-monthly meetings and workshops preparing for the trip:

Introduction to the trip: lecture, discussion (3 hrs)
Assessment of interest and eligibility (3 hours)
Administrative concerns: lecture, discussions (4 hrs)
Meetings with CWY project officer, finalizing itinerary: discussion (4 hrs)
Spanish language, Latin American culture: lecture, discussion (16 hrs)
Sustainable development, global citizenship and Costa Rica: lecture, large and small group discussions, video (6 hrs)
Pre-departure checks and tests (3 hrs)

2. Living, Working, and Studying in Costa Rica, April (2 weeks, 80 hours)

Orientation Camp (2 days)
Students live with local families (11 days)
Daily communal work on a community development project (mornings)
Visiting local national parks, cooperatives, businesses (afternoons)
Classes / workshops related to Costa Rican culture (evenings)
Participating in community and family cultural activities and festivities (evenings)

3. Costa Rica Follow-up, April & May (20 hours)

Debriefing sessions: reports, discussions (14 hrs.)
Dissemination project (6 hrs.)

Assessment and Evaluation

1. Application assignment:
   i.   two reference letters
   ii.   an essay on why the student wants to participate in the project/course, what he/she can offer the group, and why they he/she is deserving of being chosen.
   iii.   Assessment by a three member teacher committee

2. Participation in all pre-trip workshops and seminars

3. Journaling prior to, and during the two-week experience, reflecting and responding to the experience: "What am I seeing, feeling, and thinking; and how does this inform my understanding of global citizenship, sustainable development, culture, and Costa Rica?"

4. Post trip written evaluations:

   Trip/study/project assessment

Self-reflection and assessment

5. Post trip culminating activity and dissemination project that will be shared with the school community. The project will link the student's most significant and satisfying learning to one of the four SLOs.

Learning Resources and Bibliographic Information

The most important learning resources for students will be other people, including but not limited to, the facilitators of preparatory workshops, the families they live with in Costa Rica, the Costa Rican project leaders, the group's Costa Rican guide and interpreter, and the facilitators of tours, workshops and seminars in Costa Rica.

Students' life experience will be supplemented with readings from the following:

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Mark Burch, Judith Harris, Ruth Rempel and Raymon VanderZaag (July, 2001). *Topics in IDS: Collection of Readings for Introduction to International Development Studies.* Winnipeg, MB: Menno Simons College, The University of Winnipeg.

Kornelsen, Lloyd & Chaput, Simone (Winter 2003). *Collection of Readings for Introduction to Costa Rica.* Winnipeg, MB: The Collegiate, The University of Winnipeg.

School Initiated Course Outline
Global Citizenship 41G **(full credit)**
The Collegiate at The University of Winnipeg
Lloyd Kornelsen
January 2003

Approved by Manitoba Education and Training,
February 14, 2003

Appendix B: Interview Guide/Questions

Interview guide/questions (A)

Thank you for agreeing to participate in this study on the impact of the Costa Rica/global citizenship practicum in which you participated in 2003. The objective of the interview is to have you share your perspective of that experience, and your understanding of how it may have shaped you and your worldview eight years later. (Additionally, for co-facilitator: And what you witnessed and considered of the students' experience.)

The following sets of questions are ordered around four themes: 1. Who are you now? 2. What do you remember of the Costa Rican program experience? 3. Stream of life: What are the connections: pre-trip, trip, post trip? 4. Meta talk: What have you learned from having this conversation?

The questions are intended to be open ended, and interactive, the interview a mutual sharing of memories, images, perspectives and insights. Feel free to share as much (or as little) as you feel comfortable. The questions are there to initiate and generally guide our discussion. We'll focus on those questions you consider most important.

Who are you now?

1. Tell me a little bit about yourself: What are you doing now: work, study, travel; thinking; plans for the future?

What do you remember of the Costa Rica program experience?

2. Tell me about your most compelling memories/stories of the Costa Rica experience (arriving, living there, coming home, travelling with a group, group leadership): positive, negative, surprises, disappointments, confirmations, dissolutions?

3. What is your response to several of my most compelling memories/stories?

4. Talk a little about your host family, and your relationship with them: What did you talk about? What did you find most interesting/surprising? Did you stay in contact? How do you think they saw you? What questions do you have now about how they saw you, and our being in their community? How do you think they were changed?

5. What would you say to a young person planning for a similar experience now?

Stream of life: What are the connections: pre-trip, trip, post trip?

6. What contributed to your interest and decision to participate in the program: parents, school, teachers, previous experience?

7. Has your understanding of the Costa Rica experience and its impact changed over the years?

8. What did you learn about yourself, your life and the world (or not), and how?

9. Do you see any links between that experience and your life and world outlook today?

10. If you could return there, what might you like to say to your host family and friends? What story/s might you like to bring from your life now?

Meta/Reflexive talk

11. What have you learned from thinking and talking about the Costa Rica experience now, eight years later?

Interview addendum for practicum co-facilitator

12. Why did you choose to get involved in the practicum?

13. What did you observe of the student participants: What do you think were their most significant learning experiences?

14. Given your travel experience and specifically your involvement in Costa Rica '03, what are the benefits, challenges and risks of these types of programs?

Appendix C: *ENREB* Application

1. Summary of Project: *Remembering Costa Rica 2003: Exploring the impact of a high school global citizenship practicum eight years later.*

<u>Purpose</u>

Given the realities of living in a globalizing world, educators see a pressing need for global citizenship education. Since the early 1990's much has been researched and written about the beneficial affects of global citizenship practica (Norris and Gillispie 2009). And so, today, in the name of cultivating traits of global citizenship, many educators and philosophers of education call for increasing international experiential learning opportunities for youth (Basile, 2005; Appiah, 2008; Schattle, 2008; Tarrant; 2010). Most of the research literature on global citizenship practica programs is based on college/university programs and focused on college or university aged youth; less has been written about the high school experience. Yet, Mckeown, (2009), in Tarrant (2010), writes about the profundity of the *first-time effect*, for first time international encounters; most participants in high school programs are 'first timers'. Moreover, little longitudinal qualitative research has been conducted on the longer term effects of these programs, and how they are reported by participants years later (Norris and Gillespie, 2009; Davies 2005).

 In short, we know that global citizenship practica may have beneficial effects in cultivating qualities of global citizenship. However, little qualitative research has been carried out on longer term affects – particularly for high school youth – and how these are perceived and understood by practica participants years later. Herein resides my study. In 2003, as a part of an internship requirement of an eight month global citizenship course at the University of Winnipeg Collegiate, I and a fellow teaching colleague accompanied thirteen high school students to Costa Rica, to live and work in the small village of Pedrogosso. I wish to inquire of this group their understanding of the impact of that experience.

I have three guiding research questions: 1. How is the 2003 Costa Rica practicum remembered/experienced? 2. How do participants see themselves, their Costa Rican hosts, their development, the world because of that experience? 3. How does this inform the human experience, and the pedagogy of global citizenship practica, with particular attention to the issues and challenges that are delineated in the research literature?

The potential benefits of the research are several: facilitate human/professional growth for researcher and participants, inform the pedagogy and efficacy of global citizenship practica, enlighten a means of peace education, and contribute to the rapidly growing body of literature in the field.

<u>Methodology</u>

This study will employ an interpretive inquiry approach, focusing on a particular bounded case: participants in the UW Collegiate 2003 global citizenship practica experience. The program's participants form the study's research cohort: thirteen students and two supervising teachers, including me. I wish to interview volunteers from this group, including the other supervising teacher. Each interview will be audio-taped and range in approximate duration from 60 to 90 minutes. My intent is to conduct live face to face interviews wherever possible; however in circumstances where it is not, interviews will be conducted via *Skype*. Interviewees will be invited and encouraged to follow-up the interview by subsequently communicating to me via email or telephone anything they believe to be additionally relevant. Also, I will ask each interviewee their permission to follow-up with any interview-related questions I may have. Each interview will be transcribed, and a copy sent to the interviewee, for their written, and when possible, oral response and discussion, inviting any corrections, deletions, additions, further insights and elaborations. To supplement the interviews, relevant texts may be consulted: the original course outline and accompanying materials, writing I have done on the topic since 2003, reflexive writing (journaling) during the data collection process. As Schnee (p 47) says, the stories of researcher and researched overlap, and necessarily inform one another. The interview with the other supervising teacher (if s/he agrees to participate) will follow a similar format; I will be asking her of her experience in Costa Rica, but additionally what she witnessed of the students' and their experience (see interview addendum).

The research methodology is guided by three qualitative research traditions, case study, hermeneutical phenomenology and narrative inquiry: case study for its research strategy, framing and de-

limiting the data, hermeneutical phenomenology for its quest to understand the essence of human and shared experience, narrative inquiry for the meaning that stories elicit and convey in this pursuit (I anticipated much story-telling).

2. Research Instrument:
There is one research instrument: an interview guide / questions for both former students and co-facilitator (the addendum is solely for the co-facilitator). See attachment.

3. Participants

The program's participants form the study's research cohort: thirteen students and two supervising teachers, including me. I wish to interview volunteers from this group, including the other supervising teacher. Recruitment procedures: I have remained in touch with about half of the practicum's participants, and so have their current contact information; several live in Winnipeg, others live elsewhere in and outside of Canada. For those whose current contact information I do not have, I will use the original participant/parent contact information I have on file from project consent forms filled out in 2003. I will use this information to begin contacting participants and/or use it to begin questing for more updated accurate information with which to get in touch. I expect to personally contact participants (email/telephone). Upon contact, I will describe and explain the nature of the study, inviting their participation, and describing their potential role in the research process (see Letter of Information and Invitation for the basic script I will be using.). I will subsequently forward a formal written copy of a letter of information and invitation. If they agree to participate, I will forward a consent form (See Consent Form), along with the interview questions. Arrangements will be made via telephone or email to meet at a mutually acceptable site to conduct the interview. Sometime in advance of the interview, each volunteer participant will be asked to sign the consent form and return it to me. Each interview will be audio-taped and range in approximate duration from 60 to 90 minutes. My intent is to conduct live face to face interviews wherever possible; however in circumstances where it is not, interviews will be conducted via *Skype*.

There are no characteristics of the participants that make them especially vulnerable or requiring of extra precautions. However all of participants have been my former students, excepting the co-facilitator. I am sensitive to their censoring and shaping what they say to satisfy me and my research interests. This should be mitigated by participants' age, all are adults in their mid twenties now, and by the many years that have passed since they were my students. In the interviews and in written correspondence I will do my best to create spaces of openness, collegiality, and respect for 'truth-speaking'. Participants will be given several of opportunities (oral and written) over time to edit, change and re-vision their offerings. Finally, though, as Xu & Connelly (2010), say, I see "the influence of the observer is an aspect or variable of the research situation, not a source of error limiting research." (264).

4. Informed Consent
See Informed Consent form.

5. Deception
I will not knowingly deceive research participants.

6. Feedback and Debrief
Interviewees will be invited and encouraged to follow-up the interview by subsequently communicating to me via email or telephone anything they believe to be additionally relevant. Also, I will ask each interviewee their permission to follow-up with any interview-related questions I may have. Each interview will be transcribed, and a copy sent to the interviewee, for their written, and when possible, oral response and discussion, inviting any corrections, deletions, additions, further insights and elaborations.

7. Risks and Benefits

Potential risks: No undo risks to the participants or any third party are anticipated. Potential benefit: Personal growth, and insight of, the world and ones relationship to it, that may emerge from greater awareness of and about one's life experiences.

8. Anonymity or Confidentiality
All research data (audio recordings and interview transcripts) will be kept in a locked cabinet in the researcher's home and password-protected computer. No personal identifiers such as names will be recorded. In the case of the interview, the participant will be asked to select a pseudonym that will be used in all oral and written reports stemming from the research. Interview transcripts will be forwarded to each interviewee: They will be asked to read, and revise and edit out any commentary or information that they feel is too sensitive or they would feel might serve to identify themselves. Data will be destroyed within five years of conducting the study.

9. Compensation
No compensation will be provided.

10. Dissemination
The study's results will be represented in my doctoral dissertation. Findings may be reported at conferences and in a range of publications (see Consent Form)

Interview guide/questions (A)

Thank you for agreeing to participate in this study on the impact of the Costa Rica/global citizenship practicum in which you participated in 2003. The objective of the interview is to have you share your perspective of that experience, and your understanding of how it may have shaped you and your worldview eight years later. (Additionally, for co-facilitator: And what you witnessed and considered of the students' experience.)

The following sets of questions are ordered around four themes: 1. Who are you now? 2. What do you remember of the Costa Rican program experience? 3. Stream of life: What are the connections: pre-trip, trip, post trip? 4. Meta talk: What have you learned from having this conversation?
The questions are intended to be open ended, and interactive, the interview a mutual sharing of memories, images, perspectives and insights. Feel free to share as much (or as little) as you feel comfortable. The questions are there to initiate and generally guide our discussion. We'll focus on those questions you consider most important.

<u>Who are you now?</u>

15. Tell me a little bit about yourself: What are you doing now: work, study, travel; thinking; plans for the future?

<u>What do you remember of the Costa Rica program experience?</u>

16. Tell me about your most compelling memories/stories of the Costa Rica experience (arriving, living there, coming home, travelling with a group, group leadership): positive, negative, surprises, disappointments, confirmations, dissolutions?

17. What is your response to several of my most compelling memories/stories?

18. Talk a little about your host family, and your relationship with them: What did you talk about? What did you find most interesting/surprising? Did you stay in contact? How do you think they saw you? What questions do you have now about how they saw you, and our being in their community? How do you think they were changed?

19. What would you say to a young person planning for a similar experience now?

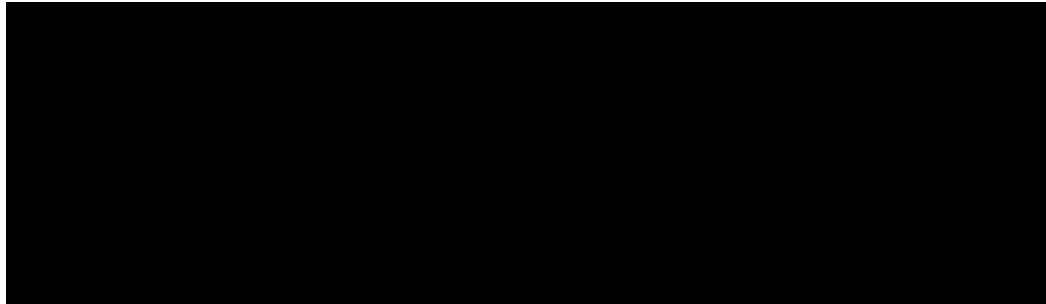<u>Stream of life: What are the connections: pre-trip, trip, post trip?</u>

20. What contributed to your interest and decision to participate in the program: parents, school, teachers, previous experience?

21. Has your understanding of the Costa Rica experience and its impact changed over the years?

22. What did you learn about yourself, your life and the world (or not), and how?

23. Do you see any links between that experience and your life and world outlook today?

24. If you could return there, what might you like to say to your host family and friends? What story/s might you like to bring from your life now?

<u>Meta/Reflexive talk</u>

25. What have you learned from thinking and talking about the Costa Rica experience now, eight years later?

Interview addendum for practicum co-facilitator

26. Why did you choose to get involved in the practicum?

27. What did you observe of the student participants: What do you think were their most significant learning experiences?

28. Given your travel experience and specifically your involvement in Costa Rica '03, what are the benefits, challenges and risks of these types of programs?

Dear (Potential Student Participant):

I am currently a doctoral student in the Faculty of Education at the University of Manitoba. As a part of my dissertation project, I am conducting a research study entitled *Remembering Costa Rica 2003: Exploring the impact of a high school global citizenship practicum eight years later.* It is based on the global citizenship practicum in which you participated with me in 2003. I am requesting your voluntary participation in this study, which I hope will lead to a better understanding of the impact that the Costa Rica practicum experience may have had on you and your fellow participants.

Since the early 1990's much has been researched and written about the beneficial affects of global citizenship practicaa. And so, today, in the name of cultivating traits of global citizenship, many educators and philosophers of education call for increasing international experiential learning opportunities for youth, much like the one in which you participated in 2003. Most of the research literature on global citizenship practica programs is based on college/university programs and focused on college or university aged youth; less has been written about the high school experience. Moreover, little longitudinal qualitative research has been conducted on the longer term effects of these programs, and how they are reported by participants years later.

In short, we know that global citizenship practica may have beneficial effects in cultivating qualities of global citizenship. However, little qualitative research has been carried out on longer term affects – particularly for high school youth – and how these are perceived and understood by practica participants years later. Herein resides my study. As you know, in 2003, as a part of an internship requirement of an eight month global citizenship course at the University of Winnipeg Collegiate, I and a fellow teaching colleague accompanied thirteen high school students to Costa Rica (one of whom was you), to live and work in the small village of Pedrogosso. I wish to inquire of you and others in the group, your understanding of that experience, and its impact on you. My research is guided by three basic questions: 1. How is the 2003 Costa Rica practicum remembered/experienced? 2. How do participants view themselves, their Costa Rican hosts, their development, the world because of that experience? 3. How does this inform the human experience, and the pedagogy of global citizenship practica, with particular attention to the issues and challenges that are delineated in the research literature?
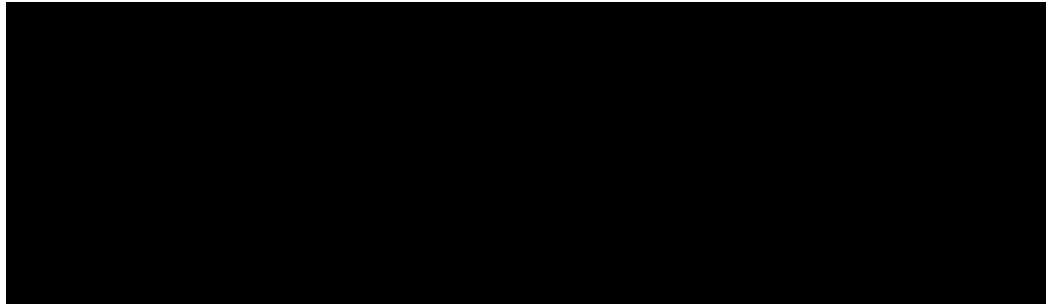
The potential benefits of the research are several, and your participation may help: facilitate human/professional growth for participants, inform the pedagogy and efficacy of global citizenship practica, enlighten a means of peace education, and contribute to the rapidly growing body of literature in the field. On a personal perspective, your participation my help enlighten some of your life choices. The risks of participating may include painful emotional responses as a result of reflecting on challenging personal experiences, and a sense of time wasted.

The research project will based on interviews with volunteers from the 2003 practicum cohort. If you choose to participate, you will be expected to participate in one interview conducted by me. The interview will be audio-taped and range in approximate duration from 60 to 90 minutes. My objective is to conduct a live face to face interview (at a time and place convenient for you), however if this is not possible, the interview will be conducted via *Skype*. You will be invited and encouraged to follow-up the interview by subsequently communicating with me, via email or telephone, anything you believe to be additionally relevant. Also, I will ask for your permission to follow-up with any interview-related questions I may have. The interview will be transcribed, and a copy sent to you, within three months of the interview, inviting any corrections, deletions, additions, further insights and elaborations (in oral or written from, you choice). In closing allow me to reiterate that you are under no obligation to agree to participate in this research. However, if you choose to do so, you will be free to raise questions or concerns with me at any time throughout the study and you may withdraw without penalty at any time if you choose.

Thank you for your consideration. Please contact me at l.kornelen@uwinnipeg.ca or 261-5155 with any concerns you may have.

Sincerely,

Lloyd Kornelsen

Dear (Potential Co-facilitator Participant):

I am currently a doctoral student in the Faculty of Education at the University of Manitoba. As a part of my dissertation project, I am conducting a research study entitled *Remembering Costa Rica 2003: Exploring the impact of a high school global citizenship practicum eight years later.* It is based on the global citizenship practicum in which you participated with me in 2003. I am requesting your voluntary participation in this study, which I hope will lead to a better understanding of the impact that the Costa Rica practicum experience may have had on you and the student participants.

Since the early 1990's much has been researched and written about the beneficial affects of global citizenship practicaa. And so, today, in the name of cultivating traits of global citizenship, many educators and philosophers of education call for increasing international experiential learning opportunities for youth, much like the one in which you participated in 2003. Most of the research literature on global citizenship practica programs is based on college/university programs and focused on college or university aged youth; less has been written about the high school experience. Moreover, little longitudinal qualitative research has been conducted on the longer term effects of these programs, and how they are reported by participants years later.

In short, we know that global citizenship practica may have beneficial effects in cultivating qualities of global citizenship. However, little qualitative research has been carried out on longer term affects – particularly for high school youth – and how these are perceived and understood by practica participants years later. Herein resides my study. As you know, in 2003, as a part of an internship requirement of an eight month global citizenship course at the University of Winnipeg Collegiate, you and I accompanied thirteen high school students to Costa Rica to live and work in the small village of Pedrogosso. I wish to inquire of you and others in the group, your understanding of that experience, and its impact on you and the students. My research is guided by three basic questions: 1. How is the 2003 Costa Rica practicum remembered/experienced? 2. How do participants view themselves, their Costa Rican hosts, their development, the world because of that experience? 3. How does this inform the human experience, and the pedagogy of global citizenship practica, with particular attention to the issues and challenges that are delineated in the research literature?
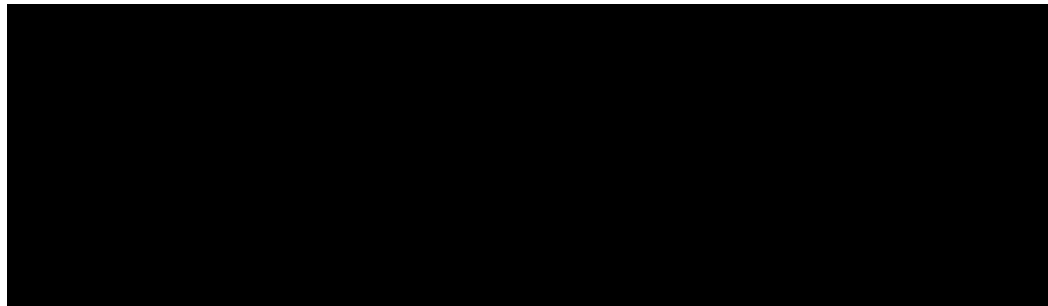
The potential benefits of the research are several, and your participation may help: facilitate human/professional growth for participants, inform the pedagogy and efficacy of global citizenship practica, enlighten a means of peace education, and contribute to the rapidly growing body of literature in the field. On a personal perspective, your participation my help enlighten an education endeavour in which you participated. The risks of participating may include painful emotional responses as a result of reflecting on challenging personal experiences, and a sense of time wasted.

The research project will based on interviews with volunteers from the 2003 practicum cohort. If you choose to participate, you will be expected to participate in one interview conducted by me. The interview will be audio-taped and range in approximate duration from 60 to 90 minutes. The objective is to conduct a live face to face interview (at a time and place convenient for you), however if this is not possible, the interview will be conducted via *Skype*. You will be invited and encouraged to follow-up the interview by subsequently communicating with me, via email or telephone, anything you believe to be additionally relevant. Also, I will ask for your permission to follow-up with any interview-related questions I may have. The interview will be transcribed, and a copy sent to you, within three months of the interview, inviting any corrections, deletions, additions, further insights and elaborations (in oral or written from, you choice). In closing allow me to reiterate that you are under no obligation to agree to participate in this research. However, if you choose to do so, you will be free to raise questions or concerns with me at any time throughout the study and you may withdraw without penalty at any time if you choose.

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Thank you for your consideration. Please contact me at l.kornelen@uwinnipeg.ca or 261-5155 with any concerns you may have.

Sincerely,

Lloyd Kornelsen

Informed Consent: former student participants
Project Title: *Remembering Costa Rica 2003: Exploring the impact of a high school global citizenship practicum eight years later.*
Principal Investigator: Lloyd Kornelsen
Advisor: John R. Wiens

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

I am currently a doctoral student in the Faculty of Education at the University of Manitoba. As a part of my dissertation project, I am conducting a research study entitled *Remembering Costa Rica 2003: Exploring the impact of a high school global citizenship practicum eight years later.* I am requesting your voluntary participation in this study, which I hope will lead to a better understanding of the impact the Costa Rica practicum experience in which you participated may have had on you. The findings of this study may be presented at conferences and included in a range of publications. Direct quotes from the data may be used.

Given the realities of living in a globalizing world, educators see a pressing need for global citizenship education. Since the early 1990's much has been researched and written about the beneficial affects of global citizenship practicaa (Norris and Gillispie 2009). And so, today, in the name of cultivating traits of global citizenship, many educators and philosophers of education call for increasing international experiential learning opportunities for youth (Basile, 2005; Appiah, 2008; Schattle, 2008; Tarrant; 2010), much like the one in which you participated in 2003. Most of the research literature on global citizenship practica programs is based on college/university programs and focused on college or university aged youth; less has been written about the high school experience. Yet, Mckeown, (2009), in Tarrant (2010), writes about the profundity of the *first-time effect*, for first time international encounters; most participants in high school programs are 'first timers'. Moreover, little longitudinal qualitative research has been conducted on the longer term effects of these programs, and how they are reported by participants years later (Norris and Gillespie, 2009; Davies 2005).

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The potential benefits of the research are several: facilitate human/professional growth for participants, inform the pedagogy and efficacy of global citizenship practica, enlighten a means of peace

education, and contribute to the rapidly growing body of literature in the field. On a personal perspective, your participation my help enlighten some of your life choices. The risks of participating may include an existential angst that comes from reflecting on one's life, and a sense of time wasted.

The research project is based on interviews with volunteers from the 2003 practicum cohort. If you choose to participate, you are expected to participate in one interview conducted by me. The interview will be audio-taped and range in approximate duration from 60 to 90 minutes. The objective is to conduct a live face to face interview (at a time and place convenient for you), however if this is not possible, the interview will be conducted via *Skype*. You will be invited and encouraged to follow-up the interview by subsequently communicating with me, via email or telephone, anything you believe to be additionally relevant. Also, I will ask for your permission to follow-up with any interview-related questions I may have. The interview will be transcribed by me, and a copy sent to you, within three months of the interview, inviting any corrections, deletions, additions, further insights and elaborations (in oral or written from, your choice) You can take this opportunity to read and revise the interview transcript to edit for accuracy and to edit out any information you provided that you feel is too sensitive or that you feel would serve to identify you. You and your offerings as represented in the data, and the subsequent dissertation will be kept confidential. You may request a summary of the results via email, letter mail, or telephone. Let me know the means through which I may send you a copy of the results, to where I might send those results (feel to use the tear-off sheet below). A final version of the dissertation will be completed by August 2013. A copy will be mailed to you (email, or hard copy, your choice) after its completion.

I,_____, agree to take part in a research study on *Remembering Costa Rica 2003: Exploring the impact of a high school global citizenship practicum eight years later.*

I understand that my participation will involve: 1. participating in one interview, approximately 60 to 90 minutes in length. 2. at most, and only on one occasion, responding to post interview questions by the researcher 2. reviewing and possibly providing feedback on the interview transcript.

I understand that to help protect my anonymity, I will be asked to read and revise my commentary in the interview transcript. This process will allow me to edit out any information that I feel is too sensitive or that I feel would serve to identify me. I understand that my specific answers, comments and written work will be kept confidential. I understand that my name will not be identified in the dissertation or any report or presentation that may arise from the study. I understand that only the research investigator and his supervisor (advisor) will have access to the information collected during the study. I understand that the findings of this study may be presented at conferences and included in a range of scholarly publications in the field of experiential learning, and global citizenship and peace education. I understand that direct quotes from the data I provide may be used, and that there is no anticipated financial benefit for participation. I understand that the data for this project (which will be stored in a locked cabinet, 11Peacock Pl. Wpg) will be destroyed (via incineration) within five years of the completion of the research.

I understand that the interview transcript, as well as a summary of the findings of the study (dissertation) will be sent to me, via e-mail or in hard copy as I prefer

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management / Assurance office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education and Nursing Ethics Board. If you have any concerns or complaints about this project you may contact any of the below-named persons or the Human Ethics Secretariat at 474-7122, or e-mail margaret_bowman@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.
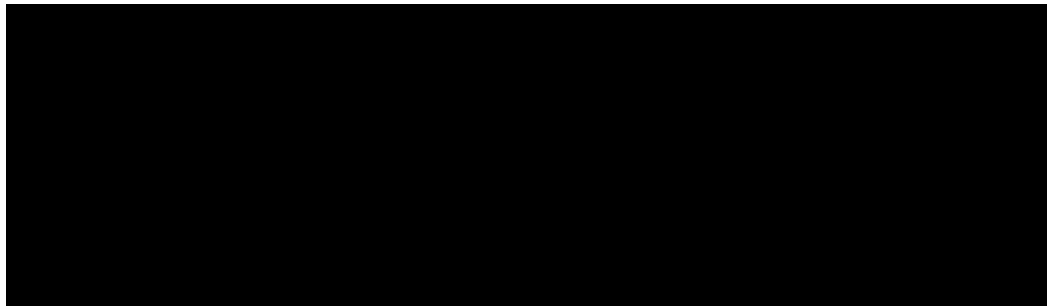
Participant's Signature_____ Date_____

Principal Investigor's Signature_____Date_____

_____

If you have any questions or concerns about this study, please contact me, the research investigator at, or my advisor at:

Lloyd Kornelsen
11 Peacock Place
Winnipeg MB
R3T 5A4
Phone Number: 261-5155
E-mail: l.kornelsen@uwinnipeg.ca

John R. Wiens
Faculty of Education, University of Manitoba
71 Curry Place
Winnipeg MB R3T 2N2
Phone Number: 474 9001
E-mail: jrwiens@cc.umanitoba.ca

I would like to receive a copy of the results; please send a copy to:

Informed Consent: former colleague and co-facilitator

Project Title: *Remembering Costa Rica 2003: Exploring the impact of a high school global citizenship practicum eight years later.*
Principal Investigator: Lloyd Kornelsen
Advisor: John R. Wiens

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

I am currently a doctoral student in the Faculty of Education at the University of Manitoba. As a part of my dissertation project, I am conducting a research study entitled *Remembering Costa Rica 2003: Exploring the impact of a high school global citizenship practicum eight years later.* I am requesting your voluntary participation in this study, which I hope will lead to a better understanding of the impact the Costa Rica practicum experience in which you participated may have had on you and the student participants. The findings of this study may be presented at conferences and included in a range of publications. Direct quotes from the data may be used.

Given the realities of living in a globalizing world, educators see a pressing need for global citizenship education. Since the early 1990's much has been researched and written about the beneficial affects of global citizenship practicaa (Norris and Gillispie 2009). And so, today, in the name of cultivating traits of global citizenship, many educators and philosophers of education call for increasing international experiential learning opportunities for youth (Basile, 2005; Appiah, 2008; Schattle, 2008; Tarrant; 2010), much like the one in which you participated in 2003. Most of the research literature on global citizenship practica programs is based on college/university programs and focused on college or university aged youth; less has been written about the high school experience. Yet, Mckeown, (2009), in Tarrant (2010), writes about the profundity of the *first-time effect*, for first time international encounters; most participants in high school programs are 'first timers'. Moreover, little longitudinal qualitative research has been conducted on the longer term effects of these programs, and how they are reported by participants years later (Norris and Gillespie, 2009; Davies 2005).

In short, we know that global citizenship practica may have beneficial effects in cultivating qualities of global citizenship. However, little qualitative research has been carried out on longer term affects – particularly for high school youth – and how these are perceived and understood by practica participants years later. Herein resides my study. As you know, in 2003, as a part of an internship requirement of an eight month global citizenship course at the University of Winnipeg Collegiate, you and I accompanied thirteen high school students to Costa Rica to live and work in the small village of Pedrogosso. I wish to inquire of you, your understanding of that experience, and its impact on you and the students. My research is guided by three basic questions: 1. How is the 2003 Costa Rica practicum remembered/experienced? 2. How do participants view themselves, their Costa Rican hosts, their development, the world because of that experience? 3. How does this inform the human experience, and the pedagogy of global citizenship practica, with particular attention to the issues and challenges that are delineated in the research literature?

The potential benefits of the research are several: facilitate human/professional growth for participants, inform the pedagogy and efficacy of global citizenship practica, enlighten a means of peace education, and contribute to the rapidly growing body of literature in the field. On a personal perspective,

your participation my help enlighten an education endeavour in which you participated. The risks of participating may include an existential angst that comes from reflecting on one's life, and a sense of time wasted.

The research project is based on interviews with volunteers from the 2003 practicum cohort, including the co-facilitator. If you choose to participate, you are expected to participate in one interview conducted by me. The interview will be audio-taped and range in approximate duration from 60 to 90 minutes. The objective is to conduct a live face to face interview (at a time and place convenient for you), however if this is not possible, the interview will be conducted via *Skype*. You will be invited and encouraged to follow-up the interview by subsequently communicating with me, via email or telephone, anything you believe to be additionally relevant. Also, I will ask for your permission to follow-up with any interview-related questions I may have. The interview will be transcribed by me, and a copy sent to you, within three months of the interview, inviting any corrections, deletions, additions, further insights and elaborations (in oral or written from, you choice) You can take this opportunity to read and revise the interview transcript to edit for accuracy and to edit out any information you provided that you feel is too sensitive or that you feel would serve to identify you. You and your offerings as represented in the data, and the subsequent dissertation will be kept confidential. You may request a summary of the results via email, letter mail, or telephone. Let me know the means through which I may send you a copy of the results and to where I might send those results (feel free to use tear-off sheet below,). A final version of the dissertation will be completed by August 2013. A copy will be mailed to you (email, or hard copy, your choice) after its completion.

I,_____, agree to take part in a research study on *Remembering Costa Rica 2003: Exploring the impact of a high school global citizenship practicum eight years later.*

I understand that my participation will involve: 1. participating in one interview, approximately 60 to 90 minutes in length. 2. at most, and only on one occasion, responding to post interview questions by the researcher 2. reviewing and possibly providing feedback on the interview transcript.

I understand that to help protect my anonymity, I will be asked to read and revise my commentary in the interview transcript. This process will allow me to edit out any information that I feel is too sensitive or that I feel would serve to identify me. I understand that my specific answers, comments and written work will be kept confidential. I understand that my name will not be identified in the dissertation or any report or presentation that may arise from the study. I understand that only the research investigator and his supervisor (advisor) will have access to the information collected during the study. I understand that the findings of this study may be presented at conferences and included in a range of scholarly publications in the field of experiential learning, and global citizenship and peace education. I understand that direct quotes from the data I provide may be used, and that there is no anticipated financial benefit for participation. I understand that the data for this project (which will be stored in a locked cabinet, 11Peacock Pl. Wpg) will be destroyed (via incineration) within five years of the completion of the research.

I understand that the interview transcript, as well as a summary of the findings of the study (dissertation) will be sent to me, via e-mail or in hard copy as I prefer.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management / Assurance office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education and Nursing Ethics Board. If you have any concerns or complaints about this project you may contact any of the below-named persons or the Human Ethics Secretariat at 474-7122, or e-mail margaret_bowman@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Participant's Signature_____ Date_____

Principal Investigor's Signature_____Date_____

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If you have any questions or concerns about this study, please contact me, the research investigator, or my advisor at:

Lloyd Kornelsen
11 Peacock Place
Winnipeg MB
R3T 5A4
Phone Number: 261-5155
E-mail: l.kornelsen@uwinnipeg.ca

John R. Wiens
Faculty of Education, University of Manitoba
71 Curry Place
Winnipeg MB R3T 2N2
Phone Number: 474 9001
E-mail: jrwiens@cc.umanitoba.ca

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I would like to receive a copy of the results; please send a copy to: